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# EDUCATION,

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A LETTER

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TO THE

CHURCH MISSIONARY SOCIETY,

BY

JOHN MURDOCH, LL.D.

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MADRAS:
PRINTED BY CALEB FOSTER,
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1872.

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## NOTE.

THE writer of the following Letter has long purposed preparing a Review of Missionary Education in India. Early in the present year he drew up a sketch of the plan, for circulation among friends to obtain their suggestions. He estimated that it would require two years to collect the materials and put them together. Meanwhile, the article noticed in this Letter appeared in the *Church Missionary Intelligencer*. As the writer deemed it calculated to have an injurious effect upon Missionary Education in India, he has written the following Letter. Prepared hastily for a special purpose, it by no means fulfils his original design. Still, it gives the conclusions he has formed after long experience, and perhaps is more likely to be read than two octavo volumes.

The Remarks are termed a LETTER to the Church Missionary Society. This is partly because they were called forth by the Society's principal organ. Another reason is, that the Home Committee of the Society are respectfully solicited to express their opinion on certain points discussed in the pamphlet. But the subject concerns, more or less, all Societies connected with education in India. The Church Missionary Society, carrying on operations on the largest scale, may be regarded as their representative.

The writer is fully aware that he has undertaken a thankless task. To give the bright side would be much pleasanter to all concerned. Still, he merely expresses the views entertained by many earnest, thoughtful Christians in India, and, in the long run, the interests of Missions will be best consulted by a thorough investigation of their working.

Though the writer is Indian Agent of the Christian Vernacular Education Society, the Letter is issued on his individual responsibility.

J. M.

MADRAS, *29th October*, 1872.

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# EDUCATION,

AS A

# MISSIONARY AGENCY

IN

# INDIA.

## INTRODUCTION.

THE following LETTER was written chiefly on account of the remarks quoted below from the *Church Missionary Intelligencer* for August, 1872:—

"If we turn from higher education, in which the religious difficulty must of necessity be greater, and review the elementary instruction given in village schools, we heartily re-echo Mr. Dyson's wish that Government would reduce its expenditure on higher education, and supply the *elements* of education to the peasantry, 'who still, through their dense ignorance, are in a state of serfdom.' It is here that we think there is wide, almost unbounded scope for Government exertion, and for far more expenditure than is ever likely to be bestowed. While we would infinitely prefer that the education in village schools should be pervaded with Christian truth throughout all its teaching, we do not dread what is commonly called 'secular teaching,' when restricted to reading, writing, and arithmetic, with perhaps that smattering of geography and history, which is all that the mass of the pupils is ever likely to obtain. So long as concurrently with this Missionaries can daily teach Scripture, and inculcate religious dogmas in their schools, we do not apprehend evil consequences. To the large majority of children the elements of education are distasteful, and, oftener than not, have to be enforced if they are to be taught in any profitable manner. While we most strenuously advocate the introduction of the Bible into schools, and its use as a class-book there, it is that the children should be taught out of it, according to their age and capacity, the things which will make them wise unto salvation. Other books may probably be employed for the painful purpose of familiarizing them with fluent reading and with accurate spelling. There is rough and unpleasant work to be done in elementary schools, and so long as there is no harm in the manuals used for such work they may answer their purpose well. There does not therefore seem to be a need of being too curious or critical in spelling and first reading-books. If out of them children learned to spell and read, often perhaps against their will, it might suffice. In such matters it might fairly be left to teachers to use the instruments they found most serviceable. But Bible teaching should, as far as possible, be hallowed teaching, intermixed in after life with pleasant recollec-

tions, with holy thoughts, with solemn applications to the heart and to the conscience. While every child who can read out of it should every day read out of it somewhat, even though it be with stammering lips, we do not care to see the word of God degraded to an ordinary lesson-book. And what higher, holier occupation can be found for a religious teacher than such genial instruction for the little ones of Christ's flock ?

"We have been prompted to these remarks by a controversy which has arisen, we would fain believe, an amicable suit between our excellent friend Dr. Murdoch and some Missionaries in Bengal as to the character of the books which they use in their schools. Of the Doctor it may most truly be said that with him "it is good to be zealously affected always in a good thing." This he is, and the result has been most valuable service rendered in many ways, and much devoted labour to the cause of Christian and general education in India. He has, too, deserved well by exposing abuses such as those we have noticed in the earlier part of this article. But the same may with the utmost truth be said of the devoted and excellent men with whom he is at issue. Their labours have been as self-denying, their zeal as great, their anxiety for the prevalence of truth over error as keen as his. It is no derogation from him to say, that in many instances their service in the cause of the Master has been more protracted, and that their acquaintance with the languages and with the habits and modes of thought existing among their own people is more intimate and extensive. When, therefore, they do not see eye to eye with him on all points it does not follow that he is right and that they are wrong in their conclusions. We do not care to enter into the controversy in detail, but the gist of it would seem to be that Dr. Murdoch is dissatisfied with the action of the Missionaries who do not use the manuals which have been prepared under the auspices of his excellent Society as extensively as he could wish. He takes exception at some of those which are in use mainly, so far as we can see, because the morality taught in some passages is "low and miserable," adducing some passages as specimens; partly also because the authors are not Christians and are irreligious men. Now it is perfectly true that higher motives might be assigned in some of the cases which he has instanced. For instance, when a boy reads "Learn your lesson every day; do not say, I will prepare it to-morrow; whatever you postpone you will not be able to learn;" it would be easy from the Bible, and even without the Bible, to urge the duty more effectively. But in an elementary reading-book it seems somewhat unnecessary to insist upon such a defect. Again, we cannot help thinking that the Doctor would have done well to have borne in mind his own recorded view, that "as a rule a man's religious opinions ought not to be commented upon in public." In the case of the Vaishnava Brahmin he was justified in commenting because the Brahmin had allowed his peculiar tenets to influence him in the discharge of public duty. But why a prejudice should be created against an avowedly secular reading-book by urging that the author of it is not a religious man, or belongs to the Brahmo Somaj, we fail to see. We think it would have been difficult to have discovered the religious views of Dr. Mavor or Mr. Carpenter from the spelling and reading-books which most of us have used when

children. According to Dr. Murdoch, the real question is, 'Why are secularist and Brahmo Bengali reading-books used instead of those of a Christian character, as is the rule in other parts of India'? Perhaps it would have been fairer if the question had been put, 'Why are Bengali reading-books prepared by Secularists and Brahmists used,' &c.? The two questions are far from being strictly identical. The Missionaries assert that the book prepared by the Brahmist does not inculcate Brahmism, and cannot with justice be styled a Brahmist book. They assert that in Anglo-Vernacular schools English Christian "Readers" are more widely used than non-Christian, and in Vernacular schools there is a much more general use of Christian reading-books than could be inferred from his statements. They maintain that the style of some of the books prepared under his auspices is decidedly inferior. Dr. Murdoch himself admits that he has no knowledge of Bengali, and can only form an opinion upon the point at second hand. Again, they say that the Christian Vernacular Education Society has yet made no attempt to supply a selection of Bengali poetry for its schools. Can it be any wonder then that they have recourse to the only books of the kind that are procurable? One gentleman of long experience says, 'Let us have books equal in style and usefulness to the Chárupáth and we will use them.' There seem both sense and reason in this; it is a fair challenge; it points to the true solution of the difficulty. There can be no conceivable reason why Missionaries should for a moment dream of not using the best books they can find. It would be monstrous to suppose that they could have any prejudice against productions imbued with a Christian spirit. We would hope that Dr. Murdoch has imbibed sufficient of the views of his celebrated countryman, Adam Smith, and will exercise his abilities and zeal in producing books which, by their intrinsic merits, shall command the market. He ought to be ready to fling 'protection' to the winds, and enter heartily and manfully into competition with the books already in vogue. We cannot help hoping that by wise management publications could be prepared which, from their undoubted merits, could find admission even into Government schools, and help to elevate the tone of the teaching there. Especial care should be taken not needlessly to complicate the relations of the Missionaries with Government, as seems to have been the case by uncalled-for statements and prefaces. Time, too, should be afforded to overcome the *vis inertiæ* of schoolmasters, Pundits, and Sirkars, accustomed for years to the use of particular books, and not very willing, perhaps always not very able, to use a new one. We have an instance of this at home in the recent substitution of the new Latin Primer for King Edward VI. Grammar in our public and other schools. Even alterations for the better have to be made judiciously, temperately, and with regard to feelings and prejudices of inferior employés, or often more harm than good is done. Above all, the books should be produced. It seems hard to tax the Missionaries with using Poetical Readers prepared, it may be, by Brahmists or Secularists, when Dr. Murdoch has none of his own to substitute in their room.

"So far as we can understand it, the true position of the question seems to be, that in Mission schools the Holy Scriptures are assiduously read, accompanied by explanation, illustration, and enforcement by

the Christian teacher and the Missionary on his visits to the schools, and oral instruction is given where the pupils are not sufficiently advanced to read. In all of them, without exception, directly Christian teaching holds that prominent and chief place which in Missionary schools it should do. Dr. Murdoch thinks that heathen teachers may be employed to teach Christian truth by means of reading-books largely impregnated with the Gospel, this teaching being tested by Christian Inspectors. We are well aware that instances have occurred of conversions resulting from teaching by heathens, but we hold fast to the great principle of the Church Missionary Society, that none but spiritual agents can do spiritual work. In the early stages of Missions the employment of heathen agents has been a necessity to be submitted to, and by jealous and ceaseless supervision their evil influence has been largely neutralized. The aim should be, not to multiply such agency, but to diminish it. Besides careful teaching in the Bible, "Readers" prepared by the Christian School Book Society, and books such as "The Old, Old Story," Barth's "Bible Stories," "The Peep of Day," "Line upon Line," and others of a similar character, are generally, though it may not be universally, used. These are Christian reading-books in the strictest sense of the word. It is maintained by competent judges that these are superior to those which have been prepared by Dr. Murdoch, and, in the case of "The Old, Old Story," supply what he has not supplied—a poetical reading-book. Besides these, other books, which have found their way into Mission Schools before Dr. Murdoch turned his attention to the question, have been retained, partly because they have been in possession of the field, partly because they have been, in important respects, intrinsically superior to those which Dr. Murdoch has put forth. If he deems them objectionable, he should, as we have said, by all means supplant them by preparing better and more suitable works, giving reasonable time for the operation of such a change. We feel assured that he may work with full hope that Christian Missionaries would gladly hail and welcome anything and everything which their experience tells them would be really calculated to advance the interests of Christianity in a land of heathenism.

"On the whole, notwithstanding many drawbacks and difficulties, we cannot help feeling hopeful about the present condition of education in India. With regard to the higher and more intellectual classes we believe that the market is overstocked, and that there will be no longer that drain upon the more intelligent youth of India for secular employment which has for some years diverted their minds and thoughts to worldly studies, as, for the matter of that, a similar cause is producing similar results in England. We trust there may be an interval in which men's minds, disabused of ancient prejudices and hopeless in the pursuit of worldly ambition, may find leisure and inclination to consider the claims of truth. As regards elementary education we would earnestly uphold and gladly extend it in Mission schools as an invaluable means of influencing the young to a reception of the truth as it is in Jesus. Nor would we shrink from taking advantage of the aid proffered by the State, although its demands may be in some respects more burdensome and exacting than we could wish. So much good, we are convinced results from the strict requirements and sharp inspection of

Government officials, and from the system of payment by results, where that payment is adequate that it largely counterbalances inconveniences and bondage which at first sight seems almost inconsistent with the requisite freedom of Missionary action. Some recent testimonies upon this point have recently forcibly struck us. One relates to education at home, others to education in India. It was stated the other day by the Diocesan Inspector appointed to inquire into the condition of religious knowledge in the schools of the Canterbury Diocese, that there had been distinct improvement in that knowledge since the recent stringent requirements of the Government Education Act, which has apparently cooped up religious instruction within the narrowest possible limits. This no doubt has resulted from the sharp training in secular subjects, and awakened intelligence imparted by competent teachers, under strict surveillance themselves."

**Importance of the Remarks.**—The foregoing extract deserves attentive consideration from its appearance in the organ of the most influential Missionary Society in the world, and distinguished for its evangelical principles. Church Missionaries in India will naturally regard it as an exponent of the views of the Home Committee on the subject, and be, more or less, guided by it in their labours. Nor will the effects be limited to the Church Missionary Society. The Periodical is read by many of the Officers and Agents of other Societies, and may tend to lead them in the same course.

**Real Question at Issue.**—The full bearing of the article quoted can be understood only by one intimately acquainted with the subject. A person who has studied a controversy can often detect from a casual remark, unobserved by an ordinary reader, the sentiments of a writer on the disputed point, *e. g.*, baptismal regeneration.

The question at issue is the following :—

1. *Should education be pervaded, as far as possible, with Christian truth throughout all its teaching* IN ADDITION *to direct religious instruction?*

Or, 2. *Should Christian teaching be limited to "the direct inculcation of religious truth," while secular books are used for reading, geography, and history?*

The latter is advocated by some Church Missionaries in Bengal. The former the writer believes is strongly held by the great majority both of the Society's Missionaries and the Home Committee. Indeed, the article quoted expresses in half a sentence that the first view is "infinitely" preferable; but *virtually* supports the second. It is true that the statements are more guarded than those the writer has heard openly expressed; but one acquainted with the subject would infer that Bengal counsels had the ascendancy at Salisbury Square. The writer deeply regrets that the weight of the Society should, so far, be

given to the second view at the very time when every effort should be made to resist the secularizing influences which are now so powerful.

The explanation of the article is very simple. It is evidently written by a Bengal Missionary. The writer hopes that in the end good will result from the more emphatic statement of the Society's real views.

**Supposed Minority of One.**—The *Intelligencer* conveys the idea that the writer holds opinions opposed to the general feeling of Missionaries in Bengal, and therefore he is probably in the wrong. Granting what is doubted, that he is as one to twenty in Calcutta, he believes that if all the Missionaries in India were polled, the Bengal Missionaries would be in nearly a proportionate minority. Until recently, communication between the different Presidencies was so difficult, that Missionaries knew very little of each other's sentiments.

But the writer understands the situation. He does not despise those who differ from him because at present he believes them to be *comparatively* few in number. He is fully sensible that even one man, holding an influential position in Calcutta and backed by the supposed influence of the Society, could, in a few years, do much to spread his opinions throughout the Bengal Presidency.

**Inexperience of the Writer.**—A man's estimate of himself is often very different from that of other people. After twenty-eight years' service in the East, the writer began to fear that he would be regarded in the same light as the elderly gentleman of Horace, *laudator temporis acti*; but the charge lies in another direction. He is admonished to be humble before men "some of whom have had twice his experience of Mission work,"* and "whose acquaintance with the languages and with the habits and modes of thought existing among their own people is far more intimate and extensive."

As the writer is thus put upon his defence, he may be permitted to state the advantages he has had for forming a judgment on Missionary Education in India.

Trained as a teacher under David Stow, and an *alumnus* of the University of Glasgow, his first five years in the East were spent in charge of a Government Central Normal School in Ceylon. Subsequently he devoted himself chiefly to the preparation of books for Mission Schools in India. To gain experience, he visited nearly every Missionary Institution between Peshawar and Cape Comorin. During his twelve circuits of India, he has conversed, more or less, with upwards of 400 Missionaries. He has carefully examined the South Kensington Educational Museum; he has consulted distinguished educationists at home, like

* A Bengal Report.

the late Canon Moseley, Messrs. Tate, Dunning, Currie, and others; he has visited every country in Europe noted for the excellence of its schools, as well as crossed the Atlantic.

The writer fully admits that he has yet much to learn; but his opinions are not to be pooh-poohed as those of a novice.

**One-sided Views.**—As a rule, every man is, more or less, one-sided. The apology of the Rev. W. Miller, in the preface to his valuable lectures "On Scottish Missions," may be adopted:—

"And especially, in speaking of a subject of which I have seen no wide and full discussion, I am necessarily in danger of giving extreme expression to certain sides of truth, to the too great exclusion, perhaps for the time, of others. Some cases where there is undoubtedly a one-sidedness thus arising, I have marked with notes: very possibly, other passages may be justly open to the same exception. But it has seemed to others, as well as to myself, better to publish these remarks with this acknowledment of imperfection, than wait, with the view of improving them, until any interest that they may have excited has passed away. I trust they will meet with charitable construction and friendly criticism. It is only through discussion—through looking at things in different relations, and from different points of view—that a full understanding of any subject is for the most part reached, or that a full expression can come to be given to truth concerning it."

While the writer makes this admission regarding himself, he must not be held responsible for more than he actually says. Limitations made must be carefully borne in mind. Nor does he profess to agree with all the quotations given. He believes them worthy of attentive consideration as coming from experienced men; but unless directly indorsed, he is not pledged to them. This is especially to be remembered where they are qualified by subsequent remarks.

Some observations may appear quite uncalled for; but the words of Dubois may be used: "Advice which may not apply in one quarter may be most beneficial in another. Moreover, I venture to affirm that I have not censured a single abuse without knowing most positively that that abuse exists. It is always because I have met and lamented it more than once that I allow myself to draw attention to it." Baxter says, "I have excepted in our confessions those who are not guilty, and therefore hope that I have injured none."

**Undue Warmth.**—When a man is thoroughly in earnest, he is apt not only to be one-sided, but to use stronger expressions in advocating what he considers important measures than are necessary. This is a common failing among reformers and *would-be* reformers. Thirty years ago, Dr. Duff addressed a series of

letters to Lord Auckland on Native Education. He thus alludes to some of his critics :—

"Admitting that the cause is a good one and the side chosen the right one, but neutralizing the admission by the trite remark of the dull and phlegmatic, that the *tone* is not what it should have been; as if it were *rational*, to macadamize one's tone into an unvarying monotony on every subject, or *possible*, to shape one's tone into the taste and liking of every one, without ending by having no tone at all." p. 47.

The Christian public will make allowance for this error.

**Objections to Criticism.**—Dr. Mullens remarks that "Even missionaries may be too sensitive to the friendly criticism of men outside their sphere of labour."* While every year improvements are being made in every department of science and art, it would be absurd to imagine that the present educational system in India is perfect. Supposed defects can be remedied only by pointing them out. The most searching scrutiny is of the greatest advantage.

It may be said that the enemies of missions will use any admitted want of success as a means of attack. This may be true to a certain extent; but even apart from the thorough sincerity which God requires, it will be found that "honesty is the best policy." There is an impression among many persons unfriendly to Missions, that Exeter Hall is fond of rose-coloured reports. Few things will do more to secure the respect of the public generally than a belief that the truth is *all told*. As a rule this is the case already; but the objection shows that there are some who take a different view.

The prayers and sympathy of God's people are called forth when they understand all the difficulties which missionaries have to contend against. The Rev. J. Fordyce directed attention to this at the Liverpool Conference.†

It is of the utmost consequence that Missionaries themselves, and the Missionary Committees at home, should know the exact state of things whatever it may be. Without this it is impossible to determine what measures are necessary. Facts, however apparently disheartening, must be looked at in the face.

Of course, if alleged facts are incorrect, or if wrong inferences are based upon them, let them be exposed. The writer is well aware that his statements will be sifted by persons on the spot, fully competent to detect any errors. "I speak as to wise men. Judge ye what I say."

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* Ten Years' Review, p. 18.

† Proceedings, p. 84.

## PAST SUCCESSES.

**Advantages of Education.**—The special advantages posessed by an Educational Missionary are thus forcibly put by one who writes from personal experience :—

"The preacher could not desire a better congregation than the one given him in the school day by day. It is composed of hearers in the most impressible period of life, of hearers on whose gratitude he has a strong claim. There are no ignorant disturbers to interrupt. There are no mockers sent specially by the evil one to destroy the good impressions made. His congregation is always the same, the same minds are daily acted upon. The doctrines of salvation are presented in their connection and mutual bearings. Truth is taught, not in fragments, but in system, with all the harmony of its evidences, claims and motives. Above all, what is true of the Missionary nowhere else in the same degree, his spirit has room to act. Christian character, Christian example in all their living visible power are brought to second abstract truth. The congregation not only hears but sees Christianity. The power of such an exhibition of the virtues of the Gospel, always before the eyes, always exciting an influence, must produce mighty results. Surely if anywhere truth may be expected to be successful, it is with such auxiliaries and among such hearers. Conditions more favourable for the preaching of the Gospel could not be imagined."*

It is true that the counteracting influences are exceedingly powerful. Everywhere the natural enmity of the unrenewed heart has to be overcome; but India has hindrances of a special character which tend, with great force, to prevent young men from acting upon their convictions of the truth.

**Results.**—These may be classed as *preparatory* and *direct*. With God's blessing, Christian education in India, has been attended with such a measure of success as amply to repay all the expenditure of money, toil, and precious life which it has involved. A great preparatory work has been, more or less, accomplished. The national conscience has, to some extent, been awakened; customs and actions once regarded as meritorious are now seen in their true light; more correct views have been diffused regarding the character of God; and the inefficacy of the muddy waters of the Ganges to cleanse the soul from sin, is beginning to be allowed. It is perfectly true that Christian education is only one of the means employed by Missions, while to the above general results all have contributed. It is not affirmed that education is the most important agency at work. The writer gives undoubtedly the first place to what is termed the direct preaching of the Gospel. Still, Christian education has had a great effect, under God, in producing the changes above described.

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* *Harvest Field*, Vol. II. p. 220.

The direct proofs of success in converts who have openly avowed their faith in Christ, are also encouraging. In the case of Vernacular Schools, the effects are seldom visible. The pupils are in general so young, that a public profession of Christianity cannot be expected. Still, the good seed sown in many a child's heart, watered by the Holy Spirit, has, in not a few instances, brought forth fruit unto everlasting life.

The outward results can be seen with far greater clearness in the case of English Institutions. It would be interesting to know the number who have been led to declare themselves Christians through this agency. The late Dr. Ewart of Calcutta, writing in 1855, says, "Since the commencement of our Mission in 1830, we have admitted into the Church by baptism—of males, 70, of females 31; in all, 101. With the exception of about 10 persons, these are the results of our Educational labours."* The Rev. G. Hall, in 1858, stated: "In Madras alone there have been nearly one hundred of this class gathered *into the fold* of Christ."† Dr. Mullens, in 1862, speaking of the converts from English Institutions, says, "The number cannot be given with exactness; but there is good reason to believe that the number of educated young men, drawn from these English Schools during the last ten years falls little short of 400."‡

**Importance of Educated Converts.**—It has been remarked that converts should be *weighed* as well as *counted.* While it is cause of thankfulness when even the humblest and most illiterate turn to God, it must be remembered that the effect upon the Church, humanly speaking, will be comparatively small. The conversion of Paul *did more*, under God, for the spread of Christianity than would have been effected by the conversion of a hundred thousand ordinary men.

The writer deprecates invidious comparisons between different classes of converts. Some are more useful in one sphere and some in another. Uneducated men, like Sau Quala< of Burmah, under certain circumstances may render most important service. Educated converts *may* be so puffed up with conceit, or may have contracted other failings as to ruin their usefulness. On the other hand, high natural talents, developed by careful training, and baptized by the influences of the Holy Spirit, will render a man a polished shaft in the quiver of the Almighty. Great reformers, like Wycliffe, Luther, Calvin, and Knox, were also distinguished for their learning.

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* Bengal Conference Report, p. 72.

† Ootacamund Conference Report, p. 184.

‡ Ten Years' Missionary Labour in India, p. 64. It is very desirable to ascertain the precise number.

## PRESENT OBSTACLES.

Some Missionaries dwell upon past successes in support of Educational Missions at present. While this is to some extent justifiable, it does not convey a correct state of the case unless the counteracting influences *now* at work are also fully stated. The *Bombay Guardian*, after quoting some remarks by a gentleman at the head of a Missionary Institution, adds:—

"The opinion here expressed, that 'the connection with the Government Educational Department will necessarily have a strong secularizing tendency on Missionary Institutions' is, we believe, not denied by those who have the best right to speak on the subject. A marked change is passing over these Institutions in several respects; and the arguments by which they were supported, and the considerations that gave them great value in the estimation of the Church, as an evangelizing agency, will have to be very seriously modified, if the tendency referred to above shall have the sway it promises to have."

It is not a century ago since Carey and his brethren would have been deported from India by the British Government had they not obtained refuge under the Danish flag. Times have changed. The services rendered to the state by Missionaries have been eulogized in public despatches; their schools are allowed Government grants, and even Viceroys have honoured Missionary Institutions by their presence. The difference has some resemblance to the altered condition of the early Church under Constantine. The great danger is lest the patronage of the State should exert an injurious effect in an evangelistic point of view. In treating of the "Present Obstacles" to Missionary Education in India, the writer is not taking a new view, or one which has not already engaged the earnest attention of some of the men best acquainted with the subject. In January, 1869, a Circular on "Missionary Education in India as connected with the Universities and Grants-in-aid" was issued by the Secretaries of the leading Missionary Societies. It contains 15 Queries, some of which may be given to indicate their character:—

"1. Kindly forward a copy of the existing Regulations in your UNIVERSITY and the recent appointments of Studies and Books for the Entrance, the B. A. and the M. A. Examinations.

3. What proposals have been made for further alterations in Books and Studies during the last three years, especially in eliminating Books and Studies formerly approved?

4. What are your views as to the influence of these Regulations in secularizing your own schemes of study?

5. Does the system of optional subjects work well; and what additions and improvements would you suggest in them?

8. Kindly forward a copy of the Regulations now administered in your Presidency respecting GRANTS IN AID.

11. What is the working and effect of the present Regulations?

14. Are Missionaries required to devote a certain number of hours daily to secular teaching as a condition of getting a grant, and do you approve of this condition ?"

The above Circular led to some correspondence; but no complete report on the subject seems to have been drawn up. Indeed, it is still under investigation. While the writer ventures to consider the questions involved, he is fully sensible that he is only like an individual witness giving evidence before a commission. Still, as already shown, he has had some important advantages for collecting information.

The PRESENT OBSTACLES may be classed under three heads :

I. The University Examinations.

II. The Connection with Government.

III. The Use of non-evangelistic Reading Books.

These may be noticed in turn. The first affects the higher education ; the two latter influence all classes of Schools.

## I. THE UNIVERSITY EXAMINATIONS.

The Educational Despatch of 1854 made provision for the establishment of Universites at the three Presidencies. The Charter of the Calcutta University is dated 24th January, 1857 ; the two other Universites were founded the same year, after the great Sepoy Mutiny had broken out.

The University Examinations undoubtedly exercise a beneficial influence in several respects. They are a powerful stimulus to study, prompting to increased diligence and to prolonged effort. To obtain a degree, many young men continue at College who would otherwise cut short their course. Accurate scholarship is promoted, and in an intellectual point of view the results are encouraging.

But with these benefits there have been serious drawbacks. It was foreseen by thoughtful men that great care would be necessary to guard against the secularizing influence to which Missionary Institutions would be subjected by the Universities. At the Liverpool Conference in 1860, the Rev. T. Gardiner, formerly of Calcutta, said :—

" Several of their Missionary Schools in India had been affiliated with the Universities. They had agreed to take the lists of books and subjects prescribed for University examinations by the Senates, which were very mixed bodies of men. They felt it was a grave question to be considered, whether, as missionaries, they were justified in putting themselves in the position of being bound to take lists of works which upon the whole might not be what they themselves would have chosen. And then there was another point connected with this subject, the general secularizing influence possibly resulting from having in view the preparation of young men to pass examinations for degrees. Formerly they had simply laboured to evangelize; now there was an additional

object in view, that these young men should be able to pass certain examinations." Report, p. 145.

The late Mr. Noble felt so strongly on the subject, that he refused to allow the Masulipatam Institution to be affiliated to the Madras University. It must be confessed that experience has shown that such apprehensions were not groundless.

The effects of the University Examinations may be noticed under three heads. 1. On the *Students*. 2. On the *Studies*. 3. On the *Baptisms*.

**1. Effects upon the Students.**—Before the establishment of the Universities, Government and Missionary Institutions all over each Presidency were not pitted against each other. Missionaries might select the studies they pleased, as well as allot the time to be devoted to each. It did not much matter to the students which subjects were prescribed.

The University Examinations produced a great change. The obtaining a degree became the great object of ambition on the part of a Hindu youth. It was considered a certain passport to office, wealth, and honor. Education was valued simply as a means of obtaining that end. The number of candidates sent up by each college and the results were published in Government *Gazettes*, commented upon in the newspapers, and discussed by students all over the country. As far as circumstances permitted, students resorted to the colleges which were most successful at the examinations. The subjects studied were estimated according to their value in obtaining a degree.

The late Rev. Dr. Ogilive of Calcutta, a Missionary of great experience, thus described the effect upon the students:—

"The fact that at all the examinations of the University no marks are given for religious knowledge, causes the students to regard this subject as utterly valueless for the only purpose they have in view, that is, the gaining of University Honors. It is for this purpose alone that they attend our Colleges, and now pay what may be considered high fees. The time devoted to the study of the Bible they regard as simply wasted. With such a variety of subjects to master, they consider their College hours too precious for any of them to be thrown away in getting up a subject which yields not the slightest return.

"Again, the fact that the authorities of the University, in drawing up the studies, have given (and indeed in present circumstances could give) no place to the knowledge of religion; above all, the fact that, from all Government Colleges, the communicating of religious instruction is deliberately excluded—all this they strangely misinterpret to mean that though religious knowledge may be considered as an all-important matter by Missionaries and people of that sort, it certainly is viewed in a very different light by the influential among us.

"Is it wonderful, then, that while the students universally are imbued with such notions, we should have the utmost difficulty in inducing them to engage with any sort of earnestness in the study of Scrip-

ture? The difficulty is what can be adequately conceived only by those who have themselves practically engaged in the work. We have tried to meet it with all the resources in our power: we have employed the most powerful stimulus at our command. We are deeply conscious that, after all, our success has not been very great."*

The late Archdeacon Pratt, during his visitation in 1869, thus spoke of the change:—

"He says he could not but be struck here, as he has been at many other of our Missionary Schools, which he had been in the habit of visiting many years ago, at the secularising effect which the establishment of the University seems to have had upon them. The standard and style of education have, no doubt, been greatly raised by the University; and also education has spread very much from the same cause. But whereas the youths of the upper classes were formerly, many of them, eager to be examined or taught in the Bible, and the Bible was the book they would generally prefer to read, when he asked them on his visits what subjects he should take up—now the book always thrown forward is the University course. They have here a new stimulus to diligence, and new prizes as their reward."†

The last Report of the Cathedral Mission College, Calcutta, has the following:—

"We are very much hampered by the University regulations; the University curriculum is long and arduous; in Mission Colleges it is an incubus resting upon professor and student alike. The student scarcely dares, under fear of failing in the University examination, and thus marring his prospects for life, give due and becoming attention to the Scriptural instruction which does not count in the University; and the professor is obliged by the conditions of the Government Grant and his natural desire for the welfare and progress of the Institution to give a vast amount of labour and time to secular study and instruction; and thus evangelistic labour is carried on under extremely unfavourable conditions. We ourselves of course are as well aware of all this as other people, and would like that these heavy conditions were lightened; but till some other easier and at least equally effectual way of influencing the classes we reach be pointed out, we cannot help thinking it cowardly and unfaithful to abandon the plain path of duty because it is rugged. My colleague, Dr. Baumann, and I are satisfied we are doing a good work. Amid many drawbacks and difficulties our Scriptural teaching in the College, direct and indirect, does exercise great influence, although to be sure very little of the immediate result of our efforts is directly perceptible by us or presentable to other people. Our students come to us from all parts of Bengal, and when they have finished their University course they are scattered all over the country; and it is only accidental, as it were, that they again come under our notice, and yet information does reach us from time to time that the seed of truth sown in college classes is not immediately snatched away or lies useless and barren." p. 47.

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* Institution Report for 1868, pp. 10, 11.

† Calcutta Christian Intelligencer, for 1869, p. 161.

The Rev. G. Hall, Madras, remarks in his Report for 1870:—

"We must, however state, that while nearly all our classes give as much attention to the Scripture lesson as to any other subject, there has been one exception to this. For some years we have observed, that the class preparing for the Matriculation examination at the University, has regarded the time devoted, every day to the study of the Bible, as lost, since this subject does not enter into the severe examination to which they look forward at the close of the year. We greatly regret that this feeling should exist, but it has of course only stirred us up to greater efforts to try and get our pupils really interested in the study of the word of God." p. 16.

The Rev. W. Miller, Madras, says:—

"There cannot be a doubt that the boys' minds are, even with us, far too much engrossed with the mere thought of passing examinations; and in India, just as elsewhere, devotion to one object prevents the feelings from being engaged in any other. They learn the Bible well, and attend most regularly, and listen most diligently; but undoubtedly the pressure towards a very different object puts their mind into no favourable state for giving deep and earnest thought to what they hear and learn."*

Professions of liking the Bible, and even attention to it when taught, are not in themselves sufficient tests. The present Editor of the *Friend of India* thus reports the answers of some students in Missionary Institutions at Calcutta:—

"'Do you like the Bible as a reading book?' Several—'Very much.' 'Do you like it as well as Shakespear?' 'Better.' 'Or Milton?'—'Yes; better.' 'Or Bacon, or Macaulay?'—'Yes; better than any of them.' 'Then why don't you come oftener to read it?'—'We haven't time if we are to pass the examinations.'"

A Missionary writing in the *Bombay Guardian* says:—

"As one of our correspondents has so well said, the students not being able to get rid of it, take to the Bible lesson for the sake of the English study it gives. I would believe too, that it is impossible but to feel interested in the Bible stories; but in this they all have a deep conviction that in order to being well taught it is their wisest plan to keep sweet with the Missionary; and hence the statements we sometimes hear put forth, that whole classes of young men have, on being catechised, declared that of all books they like the Bible the best! And Missionaries have believed it!!!" 20th April 1872.

The foregoing opinions are all from Missionaries who speak from extensive experience. There is no doubt that the feeling against scripture instruction on the part of the students varies under different circumstances. As Mr. Hall mentions, the classes below the Matriculation standard are little affected by it. In the College classes the feeling varies with the anxiety for a degree.

* Free Church of Scotland Record, May, 1870.

It is also influenced by the season of the year, increasing in intensity with the approach of the examinations.

Taking the most hopeful views, Mr. Miller says of the students, so far as Christian instruction is concerned, "Undoubtedly the pressure towards a very different object puts their minds into no favourable state for giving deep and earnest thought to what they hear and learn;" or, as expressed by Mr. Dyson, "Evangelistic labour is carried on under extremely unfavourable conditions."

The above remarks refer only to the students. But it is evident that Missionaries themselves are also affected. The Rev. W. Tracy remarked at the Ootacamund Conference, "Missionary teachers will feel that the character of their schools, and in some measure, their own character, as teachers, will depend upon the standing of their scholars at their examination. They would be more than men if they could entirely resist such an influence." (p. 173). As Mr. Dyson says, "The professor is obliged by the conditions of the Government grant and his natural desire for the welfare and progress of the institution to give a vast amount of labour and time to secular study and instruction." The most earnest Missionaries are the first to allow the injurious effects of the University examinations upon themselves, and that to guard against them requires close communion with God and unceasing watchfulness. This, however, is an exceedingly delicate subject, and cannot well be discussed.

2. **Effects upon the Studies.**—These may be noticed under different heads.

(1.) *Diminished study of the Bible.* The writer states most emphatically that he believes cases of this kind to be *exceptional.* Still, they are noticed, because he considers them unwarrantable under any circumstances.

The rule in the Free Church College, Madras, is to devote one hour a day, the first when practicable, to the study of the Scriptures. This is sufficient for *direct* religious instruction. The same plan is very generally observed; but there are some exceptions. A Missionary of great candour says in his Report:—

"I have never concealed the fact,—certainly, I have no wish to conceal it now—that, in the College Classes, the portion of time that we can devote to the *direct* teaching of Scripture, *during the Institution hours,* is but very limited; and even that limited portion is not unfrequently liable to be interfered with."

It is true that extenuating circumstances are mentioned, and the students were encouraged to study the scriptures at home; but instead of making Christian instruction give way to secular teaching, the reverse should be the case.

The writer has himself visited schools in which the Bible was taught only twice or thrice a week, or for half an hour daily.

(2.) *Diminished Study of the Evidences of Christianity.*—In an account of the Cathedral Mission College it is said, "Besides the Bible, some standard work on the Christian evidences is read in every class, and this, often more even than the Bible lecture, is found to provoke discussion and elicit inquiry."*

Several of the older Missionaries, as Dr. Mackay and Mr. Storrow of Calcutta, Dr. Winslow of Madras and Dr. Murray Mitchell of Bombay, devoted considerable attention to adapting English Manuals on the Evidences to India, or to producing original treatises. Before the establishment of the Universities, works of this description were usually studied by the higher classes in English Institutions. Afterwards, in *some* cases, they were laid aside, as they did not count at University examinations. A native convert in Bengal says:—

"I think there has come a difference in the mode of teaching in the Institution. Formerly we had Butler's Analogy and Paley's Evidences taught here; now they have been abandoned. Inquirers do not come from our first class as formerly, but from the lower classes; in consequence of this change of system as I imagine. I hope therefore the Missionary teachers of the School will well consider this subject."

(3.) *Miscellaneous Changes in the English Text-Books.*—According to the Calcutta University Calendar of 1871-72, the Senate contained 121 members. Of these 12 were Missionaries and Clergymen, and 20 were Natives. The former constituted only one-tenth of the whole. It is true that their influence is much greater than their numbers would indicate, and they can always depend upon the support of some of the lay members. As might be expected, the Bengali members, in general, show extreme jealousy of Christianity. By coalition with some Europeans equally hostile to the Gospel, they can sometimes defeat the Missionary members. The *Friend of India* thus describes one of the struggles:—

"An attack was made upon Dr. Abercrombie's initiatory treatises, which would have been successful had the assailants suggested a better rudimentary author; or had they not in the motion and manner of attack, seemed to strike directly at the neutrality and catholicity of the University in questions of religious belief and intellectual study. The Christians and neutral party triumphed over their Comtist and Hindoo assailants by a bare majority, and with the consent of both a compromise has been agreed on. The Syndicate, an executive body, proposed that Reid's 'Inquiry into the Human Mind' and four of Butler's Ethical Sermons, those on Conscience and Resentment, should be the text-book for the 'little go;' while Hamilton's Metaphysics, Fleming's Moral Philosophy and Fowler's Logic, were recommended for the B. A. degree. But the Bengali Baboos, who of late have shown themselves ignorant or prejudiced in inverse proportion to the enlightenment of

* Church Missionary Intelligencer, 1870, p. 143.

which they boast, objected to Butler's Sermons under the belief that they are expository of a certain religious creed, instead of being purely scientific treatises. So Butler was left out, though it is used in the Bombay University. Ultimately, on the amendment of the Rev. E. C. Stuart, it was decided that the text books for the First Examination in Arts should be Reid's 'Inquiry' or Abercrombie's 'Intellectual Powers,' and Fowler's Logic, while Hamilton and Fleming are to be the text books for B. A. candidates." 20th January 1869.

It is admitted that the portions of English Literature chosen are, as a rule, satisfactory, though not always such a Missionary would select. A book of "The Task" would rather be taught than Byron's "Corsair." In Moral Philosophy especially, a warm Christian tone is desirable instead of a scientific treatise, or one coldly didactic. For some years after the establishment of the Calcutta University all students for the B. A. degree had to pass an examination in Moral Philosophy "as contained in Abercrombie or Wayland." Fleming's Moral Philosophy is now the text book; but it is an optional subject. Logic or Physical Science may be taken in its room.

4. *The study of some highly objectionable Vernacular Text-Books.* The selections have generally been made by sensual Muhammadans or pandits familiar with the obscenities of Hinduism. The following extract is from the Report of the Director of Public Instruction for the N. W. Provinces in 1863-64:—

"The Urdu subjects for the current year are not desirable books to place in the hands of students. The books I take exception to are the *Nasr-i-bi-Nasir, Fasanah-i-Ajaib.* To these may be added 'Selections from the Poets,' (for the same examination) published by authority, on the subject of which I have been addressed by a gentleman recently in charge of a large private (affiliated) institution. He says (March 1864) 'Our head Maulvie told me that the book was so immoral and *khrab* (bad) in every way, that no respectable Mahommedan would allow his son to read it.' Yet the book must be digested for examination, whether moral or immoral."

Some attention has been given to the subject, but though the evil has been diminished, it has not altogether ceased. The *Shola-i-Tur*, a Mahommadan newspaper published at Cawnpore, in its issue of 23rd January 1872, refers to an immoral love piece. "The tale of the slave and the maid-servant in the Sullam-al Adab, beginning 'verily, I saw thee in a dream, as it were.' The tale is so obscene that teachers are ashamed to translate it literally to their pupils. Other objectionable pieces of a similar kind are to be met with in the book."*

The study of such compositions is most pernicious, Parkes well observes: "Obscene companions or books have lighted up in many a youthful breast that *feu-d'enfer* which is more danger-

* Selections from the Vernacular Newspapers, 27th January, 1872.

ous to many a man than the sharpest fire of the battle field would be."

3. **Decrease in the number of Baptisms.** The *Free Church Record* has the following remarks on the importance of a public profession of Christanity :—

"It has long been a matter of deep regret to all those most deeply interested in our Mission work, that so comparatively few of the students of our Institutions have been the subjects of saving grace, and there has been a very general impression that the numbers have of late years been diminishing. It is true that very great value belongs to that process of elevating the Native mind which is unquestionably going on, and which is destined, we have no doubt, to issue in a great national movement for the abandonment of Hinduism, if not for the acceptance of the Gospel of Christ. But even with a view to this elevation, we are persuaded that individual conversions are the most important of all contributions to it, and are the surest indications of its progress. It is therefore, in every aspect of it, a question of vital moment, why our Missionary Institutions are not yielding more fruit in the way of direct conversions."

The writer believes the general impression, that the number of converts from Missionary Institutions has diminished of late years, to be correct. The decrease varies in different parts of India. It would be interesting and valuable to have exact statistics on the subject. They should be collected by the various Missionary Societies. The writer has no details whatever regarding Bombay. His information with respect to Calcutta is so imperfect that he cannot venture upon any statement. He has made careful inquiries regarding Madras. The following are the results so far as he can ascertain them :—

| | Total Baptisms. |
|---|---|
| 1852—56 | 39 |
| 1856—61 | 10 |
| 1862—66 | 5 |
| 1867—71 | 1 |

The last baptism seems to have taken place in 1867.

To guard against any possible misconception, the writer most distinctly states that the Scriptures are daily taught in the Madras Missionary Institutions, and there are Sunday schools which the pupils are urged to attend.

The subject was considered in the Calcutta Missionary Conference: "Is there reason to fear that the work of conversion in Missionary Institutions is less manifest now than it was some years ago?" The Reverend Dr. Murray Mitchell furnished a long and interesting report of the discussion, which is printed *in extenso* in the *Free Church Record* and quoted in the *Church Missionary Intelligencer* for March, 1871. The whole deserves

careful attention. The following extract is about Missionaries themselves:—

"The question was put: Are we, the present Missionaries, like the former generation of Missionaries? Is our zeal like theirs? Do we labour as they laboured, and pray as they prayed? And, in particular, do we deal with individual souls as solemnly, pointedly, and directly as they dealt? Questions like these were felt by the whole Conference to be deeply solemn; there was cause for great searchings of heart. Such seemed to be the feeling of all. Each Missionary, I doubt not, will continue to ponder it, and perhaps take it to the Lord with tears."

Some of the other causes assigned were the following:—

"Much stress was laid by some of the members on what may be termed Nationalism."

There may be something in this, especially in Bengal. It is to be feared that this obstacle will gradually become greater and greater.

"Some members of the Conference strongly contended that one great reason for the smaller number of baptisms was that Missionaries were not so ready as formerly to give support to converts from heathenism."

It is not meant from the above that former Missionaries supported converts in idleness. All were required to teach a certain number of hours daily, and as a rule the cost of their support was less than the market value of their services.

The writer is inclined to believe that the above cause has had a considerable influence in Bengal.

The Rev. C. M. Grant was sent out by the Church of Scotland Mission to labour among the educated natives in Calcutta. He says:—

"One thing I feel I can state pretty strongly—viz., save in very exceptional cases, we need expect no baptisms for some time yet to come, unless we have a place, a refuge, which we can offer as a home to those who may be inclined to cast in their lot with us. Without this we need have no hopes of any baptisms from among the young men of the Institution, save in very exceptional cases. With this, I have no doubt but several would be willing at once to name the name of Christ. I am not concerned in defending these poor weak brothers, if indeed their cowardice admits of defence, but I am concerned in stating a matter of fact which the Church must take hold of and recognize, and in the view of which she must be content to work. Bengalis are not as strong and self-reliant as Englishmen, and yet we expect a man of a weaker type of character—brought up to consider himself simply as a part of a family whole, and in a state of society in which it is all but impossible for the individual to stand alone—to do what few Englishmen, with all their individualism of character and of social arrangement would have courage enough to do."*

It would occupy too much space to state the reasons for and against the above course. Probably in most parts of India the

* Church of Scotland Record, May, 1871.

cause now considered does not operate, for it appears to be chiefly in Calcutta that it acts as a preventative.

"Much was said in the Conference regarding the influence of the Brahmo Somaj, especially that section of it which is connected with the name of Keshub Chunder Sen."

Educated young men are sufficiently enlightened to give up Hinduism. The cross of Christianity repels them. Brahmoism is "Christianity made easy," and is sometimes embraced as a substitute.

To the above may be added a cause mentioned by Dr. George Smith in his address to the Free Church Assembly:—

"He would attribute the recent falling off in baptisms not so much to the secularizing influence of the Universities as to the rationalizing influence of that English and American literature with which education in India brings the students into such close connection."

Both the last two causes have had some influence; but the fact remains that the falling off has probably been greatest where they operate least powerfully. In Madras, the Brahmo Somaj has a little more than a nominal existence; the avowed followers of Comte and Mill are insignificant in number compared with those in Calcutta.

"In regard to another point, I think the Conference were unanimous in their opinion. One serious hindrance to the reception of the truth by the students of our Institutions is the severe intellectual labour which they have to undergo in the prosecution of their studies."

There is but one opinion among Missionaries all over India on this subject. It is not the *only* cause by any means, nor perhaps may it be said to be the *principal* cause; but certainly it is a powerful obstacle. There are depths connected with God's sovereignty which we cannot fathom; but our Lord's teaching furnishes largely an explanation of the present case. The good seed is sown, but the University Examinations cause, as it were, the thorns to spring up more plentifully, and it is choked. Nor is this all. There is reason to fear that in some cases, a positive *dislike* to Christian teaching is awakened in the students, because it is regarded as so far injuring their prospects in life.

## II.—Connection with Government.

As in the case of the University Examinations, this has its advantages. The Grants received enable Missionaries to increase the number of their schools, and to secure more efficient teachers. The visits of the Inspectors are useful in pointing out where secular instruction is defective, and are a great stimulus to industry.

The Grant-in-Aid Rules are different in the different Presidencies. In some provinces they are much more unfavourable to

Missions than in others. Probably the Rules in the Bombay Presidency are the worst in every respect. The subject will be noticed hereafter. The Rev. T. Carss, Principal of the Money Institution, Bombay, says in his last report:—

"During the year new standards of greatly increased difficulty have been introduced by Government.

"They are in my opinion unfavourable to sound scholarship, but my chief objection to them is that they will multiply and magnify those hindrances to direct Mission work which have existed ever since our unhappy connection with Government."

Some years ago the Punjab Director introduced standards; but there were no capitation grants for passing them as in the Bombay Presidency. The examinations chiefly affected the credit of the Mission Schools. The *Lahore Chronicle* had the following remarks on the probable influence of these in an evangelistic point of view:—

"Another remark which must be made has reference to Mission or Grant-in-aid Schools. The teachers and scholars in these Institutions spend, or ought to spend, a great deal of time, strength, and labour, in studies not embraced in the Director's scheme, and consequently not included in the examination papers. For example, the Bible, 'Evidences of Christianity,' &c., occupy a prominent place and fill up much of the time in Mission Schools. All this must be either *an addition* to the studies in the Government curriculum, or to the *exclusion* of some and the *slighting* of others.

"It is to be feared, however, that the tendency will be (if it has not already been) to induce managers of Grant-in-aid Schools to make their institutions less Missionary, less Christian, and more secular and heathen in their tone and curriculum, in order to make a finer show and cut a better figure in Reports. The more Missionary in character, the greater difficulty in competing, the less Missionary the *more marks*!"

That the above fears were not groundless, will be shown hereafter.

But the danger from the connection with Government arises more from the influence of the Inspectors than from any rules. A Government Inspector carries great weight. His visit is often regarded by the teachers as the event of the year. They know that Government pays a proportion of their salary, and that its continuance depends upon the Inspector's Report. They are aware that, under any circumstances, he will examine only in secular studies. There is therefore a great tendency to neglect the religious instruction.

Nor is this all. Although there are a few earnest Christian men among Government Inspectors, the majority are of a different character. Nearly all the Deputy Inspectors are Hindus or Muhammadans.

While the few Inspectors friendly to Missions will rejoice to examine children in reading books pervaded by a Christian tone, it is evident that all others will greatly prefer Government books from which "every Christian allusion" has been "weeded." Hence there is a strong temptation to teachers to use them, both to get favourable reports from the Inspectors and larger grants if on the "Results" system. The injurious consequences of this will be noticed under the next head.

### III.—The use of non-evangelistic Reading Books.

**Reading Book defined.**—Disputes often arise from words being used in different senses by the two parties. A man acquainted with the technicalities of his profession is apt to suppose a greater knowledge of terms among other persons than really exists. Thus an educationist complains that secular *Reading* Books are used in some Mission Schools in India. This is understood by some as equivalent to asserting that secular *School* Books are used. The charge is indignantly denied, and it is proved that some of the School Books used are of a decidedly Christian character. Further, two *Catechisms* are recommended as "suitable reading books" for young children.

All *Reading* Books are *School* Books; but all *School* Books are not *Reading* Books, or Readers. An Arithmetic is a School Book, but it is not a Reading Book. A *Reader* is a book whose primary object is *to teach reading*.

It is true that last century in Scotland the "Shorter Catechism" had an alphabet prefixed, as it was also intended to be used as a Reading Book, to be followed by the Bible similarly treated; but this has long ago been abandoned in that country.

Modern educationists do not consider Catechisms and Scripture Stories *Reading* Books. They are classed as books for *Religious Instruction*. An educationist using the term *Reading* Book would not refer to them. A work on *History*, it is true, also aids in teaching reading; but it is not called a *Reading* Book.

**Importance of Reading Books.**—A Missionary attaches most value to the Scriptural studies in his schools. The heathen pupils and their parents reverse the scale, considering them as so much rubbish which they are obliged to accept with the commodities they really prize. Of course, truly Christian parents sympathize with the Missionary; but this Letter refers to schools for the heathen.

Reading books are very important, because in elementary schools much more time is devoted to them than to any other study. Whatever else may be neglected, at least the Reading Book receives a fair share of attention.

In one sense, a large proportion of the children in *Vernacular*

schools are like the old Roman to be dreaded—*homo unius libri.* By this is meant that a *Reading* Book is often the only one in the actual possession of a child, constituting his entire library. It is true that he has other studies. He learns arithmetic, for example, but, except in advanced classes, this is taught orally. In *Mission* Schools religious instruction is also given. The elder children read such books as Barth's Bible Stories and the Scriptures themselves. The younger children often only receive oral Christian instruction. Not unfrequently books like "Peep of Day," &c., are the property of the school, and are merely given out to the children when read. The heathen parents are unwilling to buy Scripture stories and Catechisms; while if they are supplied gratis to the children, costing nothing, they are apt to be treated carelessly, and soon are destroyed. Hence, as stated above, the Reading book is often the only one in the possession of children attending Vernacular schools; the only one studied at home; the one which is specially valued. It seems very important to turn this to the best account possible.

Non-evangelistic Reading books may be classed in three divisions, which are used generally for somewhat different reasons.

1. **Books printed in England.** In some cases English teachers have been sent out to Missionary Institutions in India, They had been accustomed to teach certain books at home. They no doubt considered them superior to those they found in use. Which was the better adapted to promote the "evangelization of the pupils," is a question which does not seem to have presented itself to their minds. They therefore introduced the English, Scotch, or Irish Reading Books with which they were familiar.

The writer cheerfully admits that some of the teachers sent out have been most devoted men, thoroughly Missionary in spirit; but it is well known that others have embraced the first opportunity of obtaining a more lucrative Government appointment.

Some of the objections to the use of English Reading Books in India may be noticed.

1. *English Reading Books are not* INTELLECTUALLY *adapted to India.* While it is desirable that University students should comprehend allusions to English customs, &c., it is very inexpedient that such should occur in *Elementary* Reading Books. English books of the kind contain references to gooseberries, green-gages, snowdrops, the oak, &c., which the readers cannot understand. It is a maxim in education, "Begin at home, and gradually widen the circle." This is violated by the use of books intended for a different *zone.*

2. *English Reading Books are not* SOCIALLY *adapted to India.* It has been well remarked, "Whatever you would put into the

life of a nation, put into its schools." Caste, the neglect of female education, early marriages, the cruel treatment of widows, oppression, &c., are crying evils, not one of which is alluded to in books published in England; but which can be fully exposed in books prepared specially for India.

3. *English Reading Books are not adapted in* a RELIGIOUS POINT OF VIEW. With a *Missionary*, this ought to be by far the most important consideration. English Reading Books are becoming more and more secular; but even the best of them in the above respect are intended for the instruction of Christian children in a Christian country. Here we have foul idolatry staring on every side, and the most blasphemous religious errors current among the people. A youth in India might read an English series of books from beginning to end and never meet with a single appeal *specially addressed to his conscience as a Hindu.*

The Rev. J. Braidwood, formerly of the Madras Free Church Mission, and author of "True Yoke-Fellows," once told the writer that Messrs. Nelson had sent out to him specimens of their Reading Books; but he had not introduced them, because he did not consider them adapted to a *Missionary Institution in India*. A little examination will show that this decision was correct.

It should be stated at the outset that the Reading Books of Messrs. Nelson are beautifully got up; the tone throughout is excellent; and they are admirably suited for use at *home*. The remarks apply only to India. The books may be noticed one by one.

*Step by Step*, Part I, 40 pp. Neither the word God nor sin is found in this part. The chief moral lesson seems to be, "it is bad bad to tell a fib." To this may be added, "bid Ann go to bed. she did not go. then Ann is bad."

*Step by Step*, Part II 40 pp. The last lesson in the book is about God and our duty to Him. The Bible is called the Word of God. The name of our Lord does not occur in the book. In the preceding 38 pages there are what may be called two or three short moral lessons, e. g., "if you do not do as you are bid, that is a sin." "it is a sin to rob. bad men rob. bad men sin." &c.

*Sequel*, 96 pp. The readers are told, that all are "born with a sinful nature. We are not pure by nature." There are a few references to moral duties, as obedience to parents, kindness to the poor &c. The book ends with an allusion to the "true riches." The readers are urged to seek it in their Bibles, and they are asked to hear certain verses read to them. Neither the word God nor Christ occurs in the book itself.

*Young Reader*, No. III. 108 pp. This book contains some interesting fables and other lessons. There are several allusions

to God. Christ is mentioned at page 32 as having been born at Bethlehem. At page 35, there is a short poem on "The Birth of Christ." At page 66, "Christian child" occurs; at page 103, there is a reference to Christ and the Scriptures.

*Reader*, No. IV. 190 pp. There are some Scripture references at page 34 in a lesson on Rain; at page 37, a blind boy refers to the Saviour; at page 49 there is a poetical piece on "The Ark and the Dove;" at page 59 there is a beautiful story of a little girl teaching a Hindu ayah to pray; there are Scripture references at page 107; and at page 103, a poem, "Mother, what is Death?" refers to the resurrection.

*Junior Reader*, No. I. 214 pp. At page 28, there is a lesson on "The Young Witness," who takes an oath on the Bible and explains its nature. At page 84, there is a reference to the New Testament; at page 122, a lesson on "Good for Evil," with some Scripture passages; at page 133, a lesson on "The three Steps" in guilt; there are Scripture references at pages 138 and 169.

*Junior Reader*, No. II. 284 pp. At page 42, Tennyson's "Death of the May Queen" is given; at page 83, there is a touching narrative of "The Sheltering Rock," with direct reference to the Saviour's death; at page 283, Campbell's poem on "The Birth of Christ announced," is given; in "the Old Arm-Chair" there is a reference to the Bible; Queen Elizabeth's Prayer about the Armada is quoted at page 193.

*Senior Reader*, 384 pp. At page 99, an account is given of the English Bible; at page 116, "The Cotter's Saturday Night" is quoted; Cowper's "Cottager" is extracted at page 119; at page 327, there is an account of the "Death of Uncle Tom," followed by Longfellow's poem on a "Slave Singing by Midnight;" Montgomery's poem on "The West Indies" ends with a reference to the Millennium.

The foregoing volumes of the Series, containing 1356 pages, are as many as would probably be read. The University subjects would then demand attention. A child must read 80 pp. of Nelson's Series before he meets with the word Bible; he must read 208 pp. before he meets with the name of our Saviour and then the reference is to his birth. After 344 pp. the pupil will read of an ayah who ceased praying to idols because they did not restore to health her sick charge. After 771 pp. he will read of the death of Christ illustrated by the well-known story of the Highland widow.

The writer believes that a Hindu child may obtain nearly as clear a view of Christian truth from the last six pages of Dr. Duff's English First Instructor as from the 1356 pages of Nelson's Series, requiring six years' study.

The same remarks apply largely to McCulloch's Series of Reading Books.

2. **Government Reading Books.** Though the name of our Lord does not occur in Nelson's Series till the "Third Reader," it differs in principle from the Government Reading Books, in which Christianity is *deliberately excluded.* In Bengal, books are not directly published by Government. A grant is given to the Calcutta School Book Society, which adopts the Government principle of "perfect religious neutrality." The first compiler of the "Readers" did not quite understand this. An old Missionary told the writer that a Chief Justice of Bengal, a leading member of the Society, stated to him that he had himself gone over the Reading Books and struck out the name of Christ wherever it occurred. However, in spite of this, the Readers of this Society have had a large circulation in the schools of some Missions from the commencement to the present time. Of late years they have been superseded to some extent by two series, compiled on the same principle by Hindu teachers in Government Schools in Calcutta.

The character of the Government School Books may be illustrated by a notice of the Bombay Series. The avowed principle is to "weed," the felicitous term of the compiler, from them "every Christian allusion." The "perfect religious neutrality" is evident from the lesson on "Legislators," in which Manu, Zoroaster, Confucius, and Moses, are thus classed together:—

"The Hindoos believe that their ancient laws were made by a sage called Manu. The Parsees obey the rules of Zoroaster. The Chinese honour Confucius beyond all legislators. The Hebrews are governed by the law of Moses, which is also held in reverence by Christians. All these legislators lived thousands of years ago, but their eras are not exactly known."*

The "First Book of Poetry" commences with the hymn of Watts, "How doth the little busy bee." A Sadducean age rejects the idea of a devil. Two lines are therefore altered as follows:—

*Original.*

"For Satan finds some mischief still
For idle hands to do."

*Bombay.*

"For idle hands some mischief still
Will ever find to do."

The second hymn, also from Watts, "Whatever brawls disturb the street," seems to contain an allusion to our Saviour. It has therefore been altered as follows:—

* Second Book, Part II. p. 26.

*Original.*

"Pardon, O Lord, our childish rage,"

*Bombay.*

"Pardon, O God, our childish rage,"

There are two volumes, "Selections in English Poetry," printed for the Madras Director of Public Instruction, prepared on the same principle. One or two quotations may be given. Besides omitting several verses containing "Christian allusions," the following changes are made.

In the first volume, at page 54, Jane Taylor's short poem, "The Best Soldier" is quoted. The Madras version differs from the English as follows:—

Original. "What Solomon had said;"
Madras. "What the wise man had said;"
Original. "From that young Christian's life."
Madras. "From that young soldier's life."

A hymn of Watts, "A Morning Song," (page 20) is thus altered:—

Original. "Give me, O Lord, thy early grace,
Nor let my soul complain,"
Madras. "If God will give me early grace
So I may ne'er complain,"

Mr. Howard's books were introduced into the Government Schools in a certain Province of India. The Educational Sub-Committee of a Mission agreed to substitute them for the English Series of the Christian Vernacular Education Society. The writer when informed of this, wrote to one of the members of the Sub-Committee inquiring whether it was true that they had voted to introduce books from which *avowedly* every "Christian allusion" had been "weeded." His reply, dated 17th March, 1868, justifying the action is quoted below:—

"You are correct about what you say. The Sub-Committee have recommended the Government books, notwithstanding the avowed plan on which they have been compiled. But a fair view of the reasons will I think make it appear that we were right.

1. The character of our schools has been considerably altered (of ours here at least) by the Calcutta Committee's wishing us to apply for and receive the Government Grant-in-Aid. This, with the materials we have to work with, in the way of teachers, &c., compels us to adopt the same course of study as nearly as possible, as that followed in Government Schools, as we are necessarily brought into competition with the Government Schools by the inspections to which the grant subjects us.

2. Up to the present it is only the English department, that has had a Christian element infused into the regular school books, and this is by far the smallest part of our educational work. *All* the other,

whether Urdu, Persian or Hindee, are not only not 'weeded' but full of decidedly heathen teaching. Even those published 'hasbul hukum'* are largely embued with it, and with regard to these in our teaching we have to try and counteract their tendency by Bible lessons, &c. And the vernacular is the only way of *reaching the people*, notwithstanding Mr. Seaton Carr's opinion.

"When this has to be the regular course with us, to do the same in the English, which is generally more immediately under the Missionary's own eye, is not any additional work.

"3. The majority of the English books published by the C. V. E. S. were all that could be desired both as to *form*, price, and means of supply—great points to Missionaries—but in very many of them the Christian teaching is in rather an objectionable form, such as to excite prejudice without conveying knowledge.

"But Howard's series is far from satisfying us. We still want good books, but our crying want is vernacular ones."

Readers can judge for themselves of the reasoning in the above letter. Urdu and Hindee books were used "not only not 'weeded' but full of decidedly heathen tendency." Urdu Christian School Books translated by the late Ishuri Dass, who was employed in similar work by H. C. Tucker Esq., when Commissioner of Benares, and Hindee Christian School Books, translated by Pandit Ram Jasan, a distinguished Benares scholar who aided the Rev. W. Smith in the revision of the Hindee Prayer Book, were at that very time available.

It is stated, indeed, as one reason that "in very many of the English Books of the C. V. E. S. the Christian teaching is in rather an objectionable form &c." The writer of the letter was asked to specify one or two examples of this; but he made no reply. A recent instance of the same kind, in an another Presidency, may also be mentioned. The sales at a Depôt of the C. V. E S. had fallen off considerably the last year or two. When the cause was asked, one reason assigned was the following:—

"Part of the schools in the neighbourhood being placed on the "Result System," the teachers have introduced Government books in preference to the publications of the Christian Vernacular Education Society. This has been the case even in the ——— Boarding Schools."

3. **Brahmist and Secularist Books.** The use of these is confined to Bengal. Last year the Calcutta Missionary Conference issued a circular to Missionaries in that part of India inquiring about the books used in their schools. At present the writer notices only vernacular books. The results arrived at were that religious instruction was given by means of Catechisms, "The Old, Old Story," "Peep of Day" "Line upon Line," the Scriptures themselves, &c. With regard to the Reading

* By command

Books, strictly so called, it appears from the published Statement of the Conference that those of Pandit Ishwar Chunder Bidyasagar are used,

"In all the schools more or less, except the Baptist Mission Schools in the 24-Pergunnahs." p. 9.

Those of Okhoy Cumar Dutt are used,

"In all the higher classes capable of using them."

Bomwetch's "Reader" is classed by the Conference under the head of *Christian* Reading Books. Some years ago the writer examined it with the help of a native scholar. He was given to understand that it did not contain any Christianity. This is confirmed by the fact that it is sold by a non-Christian School Book Society. The writer has carefully examined the books of Bidyasagar and Okhoy Cumar Dutt in an educational point of view. As he is ignorant of Bengali, he can criticise only the *plan* of the books and the *subject matter*. They may be noticed in turn.

*Primer, Part I.* This is a book of 30 pages, of which 19 pages consist simply of letters or words; the last 11 pages contain sentences. After the vowels, it places all the consonants, &c., containing 39 letters, before the children—a long dreary task. This ancient practice is now abandoned by the best educationists in Europe. The principle "Divide and Conquer" is adopted. In the C. V. E. S. Bengali Primer a commencement is made with three easy letters, which combine into simple words of two letters each. It is pleasanter to the children to read words which they can understand than to name symbols. Other three letters are taken in like manner. The exercise *ends* with the alphabet in regular order.

Bidyasagar next gives the vowel combinations in the usual way. The chief defect is that he follows largely the course followed in the old editions of Mavor. There are 13 pages consisting entirely of detached words in columns. Reading lessons should be interspersed, and not all placed at the end.

The writer however, must acknowledge that the Pandit is in advance of several of the Government Primers. The Tamil First Book, for example, has the alphabet followed by vowel combinations, like ba, be, &c.,—long ago exploded in England.

*Primer, Part II.*—This commences with the joined letters still abounding in most of the India alphabets, like the contractions met with in old Greek MSS. The Pandit puts them together, simply in alphabetical order. They can be classified in such a way as greatly to facilitate progress. Some letters are written *after*; others, *below*, &c. A few of a group should be taught at a time, with exercises upon them.

*Bodhodoy*, next read, is based on "Rudiments of Knowledge," published by Messrs Chambers, more than thirty years ago. It

never had an extensive circulation at home, and has been dropped by the publishers themselves, but fashions survive in the provinces after they have been changed in the capital. The principle on which it is prepared is wrong in an educational point of view, considering the position it holds in the course of instruction. Isaac Taylor says:

"First books should consist entirely of dainty morsels, and of well-gathered flowers, but nothing should be seen in them that is comprehensive: there should be no synopses, no bird's-eye views, no generalization. There is nothing the human mind grasps with more delight than generalization or classification, when it has already made an accumulation of particulars; but nothing from which it turns with more repugnance in its previous state of inanition."

The book next read is generally the *Charupath*, Part I. Some of the lessons are fair, but there is an almost utter want of system and gradation. Several of the subjects are beyond the stage of the mental development of the readers. Children in village schools cannot be expected to understand lessons on attraction, atoms, &c.

The writer has frequently questioned Missionaries why they used such books. The answer more frequently give than any other was the excellence of the "style."* This seemed the *grand* consideration. That such was the case is also apparent from the statement in the *C. M. Intelligencer*. "They (Missionaries in Bengal) maintain that the style of some of the books prepared under (Dr. Murdoch's) auspices is decidedly inferior." This is the first defect mentioned in the article. In the Statement of the Calcutta Missionary Conference the following occurs: "A Missionary of long experience writes, 'Let us have books equal in style and usefulness to the Charupath, and we will use them.' "Style" here also occupies the first place. "Usefulness" is second. One would suppose that a Missionary would include under "usefulness" the evangelization of his pupils; but this sort of "usefulness" is not meant here, for the book does not contain a word about Christ.

The writer candidly confesses to a feeling of indignation when a Missionary seems to make "style" the main point in selecting a book, especially for village schools. It appears to indicate a lamentable want of what ought to be the RULING PASSION—*A desire to save souls.* "Style," he admits, is important in its place. For advanced students who may be expected to benefit their countrymen by their pens, it is of considerable value, and deserves careful attention. But in the case of poor children in village schools, who will never write a single line for the press, its relative importance is vastly inferior. The supporters of Mission Schools in England would certainly regard Addisonian

* Another reason assigned by some Missionaries will be noticed hereafter.

elegance as a miserable compensation for the absence of Christianity.

The *C. M. Intelligencer* conveys the impression of the "decidedly inferior" "style" of some of the Bengali books prepared under the writer's 'auspices," and urges him to seek to produce books worthy of acceptance. Readers can judge from the following statement whether the greatest care was not taken to remove the ground of objection first mentioned.

Of all Missionaries in Bengal, the Rev. J. Long has given the greatest attention to the writings of native authors. He was asked to name the men most distinguished for the excellence of their style whose services could possibly be obtained. He recommended Ram Narayan, late Pandit to the Cathedral Mission College, and Modusudan Mookarjea, author of several very popular Bengali works. Both these writers had been employed by the Vernacular Literature Society, managed by Professer Cowell, Babu Rajendra Lal Mitra, and other distinguished Scholars. In addition, specimens of their work were submitted to Dr. Wenger, himself the best European Scholar in Bengal. As both the native writers were Hindus, the late Rev. R. P. Greaves, an excellent Bengali scholar, was asked to revise the translations, not interfering with the style, but only correcting the sentiment if erroneous. It was earnestly requested that the translations should be as free and idiomatic as possible.

The writer does not know Bengali, but he has consulted competent judges sufficiently to form an opinion of the style of the books, and he indignantly repels the insinuation that they are so "decidedly inferior" in this respect as to be unfit for use in Mission Schools. Bidyasagar, no doubt, is the Addison of Bengal; but his style is rather high for children. Indeed, a simpler style for adults is gaining ground. Dr. Angus remarked to the writer that even in England the tendency has been to adopt a more conversational style than formerly. Much more is such a change from the "book language" of olden times necessary in India.

The ignorant everywhere cry out against educational improvements. When David Stow began his labours in Glasgow, he met with such opposition that he published an amusing little *brochure*, a dialogue between two old women, to explain his principles. The Bengali Reading Books of the C. V. E. S. are constructed on the latest European models. They are so "decidedly *superior*" that persons without educational training do not appreciate them. Books prepared on the same principle have been adopted in nearly every Mission in the Tamil country. It is hoped that eventually they will make way in Bengal.

The writer regards questions about the best mode of teaching the alphabet and more style as very subordinate matters. The

weighty points are the religious and moral teaching. Let the Bengali Reading Books so extensively used in Mission Schools, be tested in these respects.

The writer, in an appeal addressed to Missionaries in Bengal, made the following quotations and remarks:—

The first extract is from Bidyasagar's Primer, Part I p. 25:—

"Nobin, yesterday you abused Bhubon when going home. You are young. You do not know that it is not good to abuse any one. If you abuse any person, I will tell everybody, and no one will speak to you."

The following is a translation of the first reading lesson in Part II:—

"1. Do not speak bad words to any one at any time. To speak bad words is a great fault. Whoever speaks bad words no one will wish to see him.

2. While you are young, learn your lessons with your whole mind. Every one will like you if you learn to read and write. No one will like him who is negligent in learning to read and write. Never be negligent in learning to read and write.

3. Always speak the truth. Every one likes him who speaks the truth. Nobody likes him who tells lies. Every one dislikes him. Do not therefore tell a lie at any time.

4. Learn your lesson every day. Do not say, I will prepare it to-morrow. Whatever you postpone, you will not be able to learn.

5. Do not be disobedient to your father and mother at any time. Always do whatever they bid you; do not act otherwise. They will not love you unless you listen to them.

6. Boys without sense play all day long, and do not pay attention to reading and writing. On these accounts they are always in trouble. Whoever learns his lessons diligently will always be happy."

The above two books may be regarded as original, peculiarly expressing the sentiments of the author. In the 67 pages which they contain, there does not seem to be a single allusion to God or a future state. Some sentences, it is true, would seem to recognize what Lord Stanley called "the eternal principles of justice;" but the grand argument against telling lies and using bad words is, that a boy will be disliked by others if he does. What low miserable morality to be taught in a Christian school! On the same principle, a Hindu should not become a Christian, for his relatives and neighbours would dislike him if he did. Missionaries, above all other men, are bound not to teach such a doctrine in their schools.

The *C. M. Intelligencer* thus comments upon the above remarks :—

"He takes exception at some of those (books) which are in use mainly, as far as we can see, because the morality taught in some passages is 'low and miserable,' adducing some passages as specimens; partly also because the authors are not Christians and are irreligious men. Now it is perfectly true that higher motives might be assigned in some of the cases which he has instanced. For instance, when a boy reads, 'Learn your lesson every day; do not say, I will prepare it to-morrow; whatever you postpone you will not be able to learn;' it would be easy from the Bible, and even without the Bible, to urge the duty more effectively. But in an elementary Reading-book it seems somewhat unnecessary to insist upon such a defect."

The writer quoted a whole lesson to show the general character of the books. The phrase what "low miserable morality" must be understood in the connection in which it occurs. Instead of being too strong, the reverse is the case. It may rather be characterised as an ATHEISTIC MORALITY. *This is the most fitting* epithet to be applied to moral teaching which *ignores God and a future state.* The readers can judge whether this is a "defect" which "it seems somewhat unnecessary to insist upon."

It has been stated that an author's views can best be known from his original compositions. Some indications are also afforded by the manner in which he omits passages in books which he translates. The Bengali author of the Primers also wrote the book next read—Bodhodoy. As already mentioned, it is based on "The Rudiments of Knowledge," published by Messrs. Chambers. The original does not contain the name of Christ except in explanation of A. D. There is, however, the following reference to the Bible :—

"The Bible is the word of God, which has been given to us for our instruction; and if we read and study it with a humble heart, we shall learn what have been the works of the great Creator, and how kind He has been to the children of men."

The above is *omitted* in the Bengali. The original contains the following :—

"It is our duty to love God and to pray to him, and thank him for all his mercies."

This also has been *omitted.* The original contains the following :—

"When a body is dead, all its life is gone. It cannot see or feel, or move; it is an inanimate object, and is so unpleasing to look upon, that it is buried in the ground, where it rots into dust, and is no more seen on earth. *But although the bodies of mankind die and are buried, they have* SOULS *which live for ever, and which are given up to God who gave them.*"

The passage in italics, referring to a future state, has been *omitted*. The translation merely states that the body is buried or burned on the funeral pile. The original contains the following :—

"Mankind are called *rational* or *reasoning beings*, in consequence of having minds to reflect on what they see and do. They are also called *responsible* or *accountable beings*, because they have souls, which are accountable to God for actions done during life. But none of the lower animals are rational or accountable beings. They have not souls to be accountable, nor minds capable of thinking. They do not know right from wrong. When a beast dies it perishes for ever."

The above clearly points out the distinction between men and brutes. The latter perish for ever at death ; the former have souls and are responsible beings. The whole passage has been omitted.

But the translator besides omitting passages has in one important instance altered the original. The English edition has the following :—

"By exercising or making use of all our senses, and remembering to the best of our ability what we see and what we hear, we gain *experience*, and are better able to take care of ourselves. Thus, the senses are of very great use to us. They are like roads or avenues, by which knowledge reaches the mind ; and without them, we should be in a state of total ignorance."

The Bengali version of the above was thus translated by a native who knew nothing whatever of the object for which it was wanted. The general heading is "The Senses :"—

"The above five senses are the avenues of our knowledge, by which we can get all sorts of knowledge, and without which we should be ignorant of every thing. By the exercise of those senses we gain experience, and experience produces the power of judgment of what is right and wrong, of what is good and bad. Therefore the senses are very advantageous to us."

The above taken in connection with the passages previously omitted, seems to teach *rank Materialism*.

It has been asserted that it is "misleading" to characterize such books as "Secularist." The author is described as "the well known Hindu reformer." But this is no proof to the contrary. His reforms are purely social. So far as the writer is aware, he has kept himself entirely aloof from the Brahmo Somaj movement. Robert Owen, the Secularist, was also a reformer in his way.

The writer described the above books, not simply as *prepared* by a Secularist, but as *Secularist*. He did so because the author deliberately *struck out the injunction to worship God ; because his moral teaching has no reference to God's will, but simply to what people around would think or do ; because he omitted all pas-*

*sages teaching the immortality of the soul, the responsibility of man, and the difference between him and the brutes that perish.* If it is "misleading" to describe such books as "Secularist," the writer confesses that he does not know the meaning of the term. It is very lamentable that such books should have been prepared by the most distinguished writer in Bengali, formerly Principal of a Government College, and that they should be those which have by far the largest circulation thoroughout the country.

It is earnestly hoped that soon such books will be excluded from Mission Schools.

The writer described the books of Okhoy Cumar Dutt, author of *Charupath*, as *Brahmist*. He was a great admirer of George Combe, and published a Bengali free translation of his "Constitution of Man."* He was a leading member of the old Brahma Somaj. These facts are sufficient to show what may be expected from him. If Babu Keshub Chunder Sen wrote a school book, would it not naturally be Brahmist?

But the writer may first explain what he understands by "Brahmist" opinions. Brahmism has passed through a great many phases during the last few years. He understands by it its latest development—simply a belief in the Fatherhood of God and the Brotherhood of Man. It inculcates love to God and man; it acknowleges the immortality of the soul and the efficacy of prayer for spiritual blessings. So far well; but is this sufficient? Is the Bible to be ignored? Is nothing to be said about the Saviour? Is the Holy Spirit to be overlooked? In other words, is simply Natural Religion, or mere Theism, to be taught in the Reading Books used in Mission Schools?

The most advanced section of the Brahmo Somaj, now avow themselves members of the "*Theistic Church.*" Thus understood, it may be said that the teaching in Government Schools is precisely the same.

The writer feels very strongly the necessity of guarding against the idea that mere Natural Religion is sufficient. Hinduism is doomed. It has lost its hold over the educated, and every year its influence will become less and less over the common people. What he fears is, lest its place should be occupied by mere theism. The tendency towards this will undoubtedly be fostered by the circulation of books which enjoin love to God and man, but are silent on all the distinctive doctrines of Christianity. This view of the subject appears to be sometimes forgotten. A Bengal Missionary wrote thus, blaming the C. V. E. S., for publishing Christian Reading Books in Bengali:—

"When Native publishers are found issuing school books, against the contents of which, no Christian man could have a word of objection, we

* Long's Descriptive Catalogue of Bengali Books, p. 40.

think that Christian educational philanthropists should rejoice at it, and give every encouragement to such, instead of publishing books with funds that have been contributed for the purpose of using rather than making books." *Calcutta Christian Observer*, June, 1865.

The C. *M. Intelligencer* seems to share in the above view to some extent. Books used for teaching reading "may answer their purpose well" "so long as there is no harm in them." But there may be sins of *omission* as well as *commission*, and the writer cannot but regard it as highly objectionable for Missionaries to use Reading books in their schools which *virtually* teach the sufficiency of Natural Religion and ignore the Gospel.

### General Summary.

The Present Obstacles which appear to beset Missionary Education in India have thus been noticed. The *effects* may be summed up as follows:—

1. The all-absorbing desire to succeed at University examinations has tended to prevent students from giving the same attention as formerly to Scriptural instruction. In some cases it has perhaps lead to positive dislike to the Bible from its interfering with University subjects.
2. In a *few* instances the time allotted to the reading of the Scriptures has been diminished.
3. The Evidences of Christianity do not seem to be studied so much as formerly.
4. Some books selected for University Examinations have been read in Missionary Institutions which would otherwise have been excluded as unsuitable.
5. There has been a falling off in the number of baptisms.
6. Christian Reading Books have been superseded in *some* cases by books non-evangelistic, or on the principle of excluding every Christian allusion. The tendency has been, *pro tanto*, to reduce Mission Schools to Government Schools, *plus* more or less direct religious instruction.

## PROPOSED MEASURES

At the outset the writer disclaims all pretensions to novelty under this head. He simply urges the adoption of plans which have been already repeatedly suggested. But every man of experience is quite aware that there is far greater difficulty about *practice* than *theory*. Hence it is often necessary to press again and again what is already admitted.

The *Bombay Guardian* states that the following view is taken by some:—

"Such are the secularising tendencies of Government Inspection, Grants-in-aid and University Examinations, that in many quarters the

desirableness of keeping up the Mission Anglo-Vernacular Schools is seriously questioned."

The following extract is from *The Bengal Christian Herald*, the organ of the Bengal Christian Association. Conducted by some of the most intelligent Bengali Christians, themselves converts from Hinduism and warmly interested in Missions, the opinions expressed deserve careful consideration :—

"A particular mode of presenting the Gospel to our countrymen which may be the best under certain circumstances may not be so under others.....

"A time there was, for instance, when the Missionary schools and Colleges afforded the greatest advantages to the preacher of the Gospel, but we make bold to say that he cannot reap the same benefits from them now....Missionary institutions, particularly the College Departments, from the Entrance class upwards, have thus ceased to be as powerful instruments as they once were, for the propagation of the Gospel in this land, and it becomes them therefore to consider whether with the change of circumstances they should not change their tactics. We do not hereby mean to insinuate that the Missionary Colleges are doing no good; our conviction is that they are exercising a salutary influence upon the minds of the young men brought up in them. The influence of Christian character with which the students are daily and hourly brought in contact is not small, nor is the impartation of Scripture lessons altogether useless. In a class of fifty students, five at least are found willing to listen; so that the teaching of the Bible cannot be said to be altogether thrown away. But the question is not whether the Missionary Colleges do any good or much good, which none will dare deny, but whether, under the present circumstances, the Christian teachers, could not do greater good by devoting their whole time to visiting young men in their houses, writing tracts, and giving lectures on religious subjects. The latter is doubtless a more difficult task and attended with greater inconveniences, but we are greatly mistaken if it will not prove, in a place like Calcutta at least, more successful."—*August* 18, 1871.

The writer does not advocate the above course.

Nor, with Muhammadan fatalism, should the present state of things be accepted as inevitable. The late Dr. Ballantyne of Benares gives the following advice to a Missionary whose labours have not been successful :—

"I would not have him go on for ever in the old mill-round, grinding no grit, and yet, with a 'vicious contentedness,' resignedly accepting that result. I would not have him distil illicit comfort from the text in which St. Paul says, 'I planted, Apollos watered, but God gave the increase';—as if here *man's* part had been done, and the responsibility for the 'no increase' must now rest elsewhere if anywhere. I would have him reflect candidly whether he has not neglected some comparatively humble yet not unimportant thing. If planting and watering have not sufficed to make the tree bear fruit, might he not

bethink himself of setting to work (not without scriptural warrant too) to dig about it and to dung it? But what if he has planted only, and not watered? *Or*—to put a more home question—what if peradventure he has been watering away where there was no plant?"*

The old Roman maxim is admirable, *ne cede malis* &c. It is unquestionable that Missionary Education is now counteracted by new and powerful influences. If the results are consequently less, the remedy is to put forth fresh efforts. Every Department should be subjected to the most thorough examination; every possible means should be employed. At the same time, the writer feels deeply the truth thus expressed by the author of the "Natural History of Enthusiasm":

"The besetting sin of natural benevolence is self-complacency and presumption. The kind-hearted schemer, fertile in devices for beguiling mankind into virtue, and rich in petty ingenuities, always well-intended and seldom well-imagined, verily believes that his machineries of instruction or reform require only to be put fairly, and they will bring heaven upon earth."

The longer a Missionary labours, the more will he realise from experience, "Not by might nor by power, but by my Spirit saith the Lord of hosts."

In advocating changes the writer is far from being peculiar. The *Bombay Guardian* says, "The feeling that some modification must soon be effected in our Mission school work, is now getting to be very prevalent among those who are connected with it."

### The Aim of Missionary Education.

About this, in the abstract, Missionaries are agreed. The late Dr. Ewart, speaking of "the special AIM of English Missionary education," said: "This is and always ought to be, the evangelization of the pupils. We repudiate any other system than that which makes the conversion of sinners to God the chief end, and all the other machinery of the school subordinate to this."†

Mr. Braidwood says, "Mr. Anderson's first grand aim was the *conversion to God* of the souls of his pupils."‡

It is evident, however, that there may be different views regarding the means to be employed to secure this great end.

### Chief Cause of Want of Success.

The *Lucknow Witness* says, "If asked to state the greatest obstacle to the progress of Christianity in India, our unhesitating answer would be *the want of spiritual power in the Church*." A French writer observes, "The chief reason why we fail of apostolic success is that the piety of our days is too widely removed

* Bible for the Pandits, p. xvi.
† Bengal Conference Report, p. 12.
‡ True Yoke-Fellows, p. 62.

from that of the Apostles. The worst of all is that we acquiesce in this state of things; *acknowledging*—Oh! most eloquently!—our defects, but not *reforming*." Harris says in his Great Commission, "our piety is too feeble to propagate itself."

The stream rises no higher than its source. Missionaries reflect the state of religious feeling in the Churches at home. Double watchfulness, however, is necessary in a heathen land. Dr. Duff eloquently says :—

"Oh it is easy for you at home to maintain a blazing fire on the borders of an ancient forest—to rear the tender exotic in a sheltering hot-house, to keep full the liquid reservoir in the neighbourhood of a thousand rills. But to feed the flames on the very crest of perpetual frost and snow—to cherish the budding exotic on a bleak and desert heath—to replenish the reservoir amid scorching sand:—this, this is to maintain the plant of life flourishing, the fount of purity overflowing, the fire of devotion burning bright in the frightful solitude of an idolatrous city in India.*

A fresh baptism of the Holy Spirit is the great want of Indian Missions, as indeed it is throughout the whole world. Dr. Candlish remarked at a Conference on the Foreign Missions of the Free Church :—

"There can be no doubt but that both the teachers and pupils in our Institution will have before them the system of study and system of examination prescribed by the College with which our Institution is now affiliated; but it seems to me to render it only the more important that our Institution should be kept up in the highest state of efficiency, and that it should be manned by men of like spiritual *vis vivida* with Dr. Duff himself."

But the consideration of this point best belongs to the closet. It is mentioned here to show most distinctly that the writer fully recognizes its primary importance.

### Means to be employed.

Dr. Duff remarks :—

"Real conversion is pre-eminently, peculiarly, and conclusively the work of the Spirit of God, who is sovereign in the ways and not to be dictated to, or coerced, either by the fond wisdom or unrepressed impatience of short-sighted mortals. But, ordinarily, conversion is *not a miraculous* work, in the sense of its being effected directly and immediately by the Spirit's agency, *without the intervention of means*. No; ordinarily His supreme efficiency is exerted through means of His own appointment. The immediate instrumentality being His own revealed Word—the Gospel of Grace—and salvation; through the Word of the Lamb, taught, preached, or any how made known especially by believing, praying men, to the souls of their fellow creatures."†

* Missions the Chief End, p. 152.
† Free Church Record, 1860.

This is such a truism that it may be ridiculed; but it is wonderful how much it has been overlooked.

It does not seem to have occurred to some people that India is not England. It is lamentable to think what loss of life has been occasioned among soldiers by the authorities carrying out English regulations. Similar mistakes have sometimes been made by Government in legislating for an oriental people as if they were a highly civilized European nation.

A farmer from the Lothians should not blindly introduce the Scotch system of agriculture, if transferred to the burning plains of the Carnatic. If he did so, it would not be surprising if the harvest reaped were very small.

The *end in view* in Mission Schools is the "evangelization of the pupils." It must be acknowledged at once that Reading Books prepared by Hindus cannot promote this end. Their *style* may be elegant; but the principle would be shocking that the "evangelization of the pupils" should be made subordinate to the cultivation of their taste.

Government School Books, from which all Christianity has been deliberately excluded, cannot be said to be adapted to promote the grand aim of Missions.

There is a mistake, much less serious, but still a great hindrance to the success of Missionary education. *Books intended for the instruction of Christian children in England, are not the best adapted to promote the conversion of heathen children in India.*

When thus stated, this will probably be admitted at once as a self-evident truth. It seems doubtful, however, whether it presented itself to the writer of the article on the *C. M. Intelligencer.* He says it is maintained by competent judges that Barth's "Bible Stories," "Peep of Day" and "Line upon Line" are superior to the Christian Reading books published by the C. V. E. S. This point will be discussed again under another aspect. What is urged here is, that the books so highly commended were *written for Christian children in Europe,* while those of the C. V. E. S. were *specially prepared for Mission Schools in India.* There are many sermons delivered at home "intrinsically superior" to those of Indian Missionaries; but the latter may be better adapted, with God's blessing, to promote the conversion of Hindus.

## The Two Theories of Missionary Education

These have been stated in the introduction.

The *Old Theory* is, that education should be pervaded, as far as possible, with Christian truth throughout all its teaching, *in addition* to direct religious instruction.

The *New Theory* is, that Christian teaching should be limited

to the "direct inculcation of religious truth," while secular books are used for Reading, Geography, History, &c.

These will now be considered at some length. The choice between them is of great importance, as largely modifying the course of instruction. They may be noticed in the reverse order in which they have been mentioned.

**New Theory.**—This is chiefly advocated by some Church Missionaries in Bengal. The principle is the following: Religion should not be mixed up with other studies; it should be taught by itself; reading by itself; geography by itself, &c. It is clearly enunciated in the following extracts from a Bengal report: "Religion is not lugged in sideways along with other studies; the plan is to make it a special and specific study of itself. As there are fixed seasons for secular teaching, so is there a time for Christian instruction." Its advantages are thus urged: "*Primâ facie* it must strike most persons as somewhat improbable that Christian histories and geographies, or Christian reading books of any kind, should be calculated to convey clearer and fuller views of Christianity than the Bible itself, assisted by the explanations of a qualified teacher."

It has already been remarked that this theory is *virtually* supported in the *C. M. Intelligencer* for August, 1872. The admission, indeed, is made at the outset, "we would infinitely prefer that the education in Village Schools should be pervaded with Christian truth throughout all its teaching." The writer believes this to be the *real* theory of the Church Missionary Society. But the article immediately goes on to show that the course "infinitely" preferable is, in truth, of very little consequence. This will be seen from the following extracts:—

"We do not dread what is commonly called 'secular teaching,' when restricted to reading, writing, and arithmetic, with perhaps that smattering of geography and history which is all that the mass of the pupils is ever likely to obtain. So long as concurrently with this, Missionaries can daily teach Scripture and inculcate religious dogmas in their schools, we do not apprehend evil consequences." "There is rough and unpleasant work to be done in elementary schools, and so long as there is no harm in the manuals used for such work they may answer their purpose well. There does not therefore seem to be a need of being too curious or critical in spelling and first reading books."

Towards the conclusion of the article it is asserted, on the authority of the Canterbury Diocesan Inspector, that there has been a distinct improvement in the religious knowledge of the children attending the Diocesan Schools since the "recent stringent requirements of the Government Education Act which has apparently cooped up religious instruction within the narrowest possible limits. This has no doubt resulted from the sharp-training in se-

cular subjects, and awakened intelligence imparted by competent teachers, under strict surveillance themselves."

Some of the supporters of the new theory advocate it because the teachers are *Hindus*. Others make no such distinction, placing *secular* Reading Books in the hands of *Christian* teachers.

The *motive* of Missionaries holding the above views is undoubtedly good. It is considered that religion might be profaned if mixed up with other studies. This is sought to be guarded against by confining religious teaching to a certain hour.

**Old Theory.** This may be enunciated in the words of Dr. Ewart: "ALL THE MACHINERY OF THE SCHOOL" is made "SUBORDINATE" to "THE EVANGELIZATION OF THE PUPILS."

It may be illustrated by the following extract from the "Prospectus" of the late Rev. J. Anderson, issued before the establishment of the Madras Missionary Institution :—

"The object is simply to convey through the channel of a good education as great an amount of truth as possible to the native mind, especially of Bible truth. Every branch of knowledge communicated is to be made subservient to this desirable end."*

It will be seen that Mr. Anderson's idea was not simply to give religious instruction from the Bible a part of the day; but, as far as possible, to make *every branch of knowledge subservient to the end in view.*

The importance which Dr. Duff attached to School Books will be evident from the following. In his "Missionary Addresses," he says: —

"'Give me,' says one, 'the songs of a country, and I will let any one else make the laws of it.' 'Give me,' says another, 'the school-books of a country, and I will let any one else make both its songs and its laws!' That early impressions—impressions coeval with the first dawnings of intelligence, impressions made when a new world is opening, with the freshness of morning, upon the soul, are at once the most vivid and most indelible, has passed into a proverb."

Similar views were held by the late Rev. J. Anderson of Madras. The *Native Herald* says:—

"And next to the inculcation of the word of God itself by the living voice of the Teacher or Preacher, either upon adults, or the rising generation that flock for instruction to schools, would we place the Christian school book, as an instrument for good, whether printed in the vernacular languages, in English, or in both." October, 1841.

The question, what books should be used in schools deserves special attention in India. An intelligent teacher, if compelled to use inferior class-books, will make up largely for their deficiencies by oral instruction. In India, however, except in a few

* True Yoke-Fellows, p. 61.

superior schools, as Mr. Hodgson Pratt observes, "The book is every thing, for the masters cannot supply what it fails to give."

When Dr. Duff went to Bengal, a non-Christian School Book Society was in active operation. He did not say with the *C. M. Intelligencer*, one must not be "too curious or critical in spelling and first reading books."* A heathen may rebuke such a sentiment—*maxima debeter puero reverentia.* Dr. Duff himself set about the preparation of a "First Reading Book." So far as the writer can ascertain, Dr. Duff's earliest separate publication was an *English First Instructor.* And he has no reason to regret the effort, for the original and similar books based on it, have been circulated by hundreds of thousands, and imparted the first rays of Christian truth to the dark souls of multitudes of heathen children. He subsequently prepared *Second* and *Third Instructors.*

Many of the former generation of Missionaries in Calcutta felt that they could not conscientiously use books from which the name of their Lord had been deliberately excluded. In 1839, the *Calcutta Christian School Book Society* was established by the Rev. Messrs. Macdonald, Lacroix, Wybrow and others. The Prospectus stated, "As Christians we hold anything to be sinful which of purpose excludes all reference to God's character and will for any object whatever, when such reference is natural and practical."

The spirit which animated its founders is thus expressed in its Second Report:—

"Is not ours the CHRISTIAN Dispensation and shall we not seek to make every thing Christian? Is not this the age of CHRIST, and shall we not, as his redeemed people, strive to concentrate all in him? Yea, we would have all men love Christ—we would have all books serve Christ, we would have all things lead to Christ—and this is what we call *Christianity*,... Philosophy and literature, the languages, the arts, the sciences, and all secular influences shall be but as the camels, dromedaries and elephants of burden in this enthusiastic service:—we will not bow down and serve them; but they shall all bow down and serve Christ."

Dr. Duff made over his three "Instructors" to the Society, and they formed the nucleus of its Series. Subsequently additional Christian Reading Books were compiled by Messrs. Macdonald, Storrow, and Fyfe; Dr. Mullens prepared a "Poetical Instructor; Dr Ewart supplied a Geography; Dr Mackay a Manual of the Evidences; the Rev. Messrs De Rodt and Long compiled Bengali Reading Books, &c.

For many years the Society's publications were largely used

* The writer has not objected to *Spelling Books*, strictly so called. They are all Reading Books, nor are they limited to *first* Reading Books.

in Mission Schools in Bengal. From 1859, however the circulation gradually began to decline, as will be seen from the following statement:—

| | No. Sold. | Proceeds of Sales. |
|---|---|---|
| 1859 | 8,611 | Rs. 2,511 |
| 1862 | 7,696 | „ 2,121 |
| 1866 | 5,665 | „ 1,945 |
| 1871 | 2,539 | „ 623 |

The figures above are taken from the published Reports of the Calcutta Tract Society, and their accuracy cannot be impugned. Of Dr. Duff's "First Instructor" the circulation fell from 3028 in 1859 to 527 in 1870. It is true that this is partly owing to the substitution of other books of a similar Christian character; but this does not seem to explain the whole.

**English Readers used in Bengal.** The great decrease in the sales of the Christian School Book Department of the Calcutta Tract Society led the writer to draw the conclusion that the use of Christian Readers had diminished in the Missionary English Schools in Bengal. An inquiry was made by the Calcutta Missionary Conference. Returns were obtained for 27 Institutions and Schools. Taking human nature as it is, it might be expected that the circular of the Conference would be more "cordially responded to" by Missionaries using Christian Readers than by others. Some omissions might easily be mentioned.

The statement of the Conference gives the number of *classes* using Christian and non-Christian Readers. This *may* not give the most accurate idea, for five out-station schools, with 289 pupils, furnish 37 classes, while an institution in Calcutta, with 859 pupils, yields 8 in the Returns. However, such cases will balance each other to some extent.

The results were as follows:—

| | Prose. | Poetry. | Total. |
|---|---|---|---|
| Classes using Christian Readers..... | 96 | 10 | 106 |
| Do. Non-Christian Readers..... | 40 | 45 | 85 |

The results may be grouped differently. Out of the 27 Institutions and schools, 4 viz., the Free Church Institution and Girls' School, Calcutta, the Church Mission School, Garden Reach, and the London Mission Girls' School, Calcutta, use only Christian Readers. Six, viz., the London Mission Instititution, Bhowanipore and five Free Church Schools at Mahanad, use only Christian Readers, with the addition of two or three non-Christian "Poetical" Readers. Eleven Institutions and schools use both Christian and non-Christian Readers. In the Baptist Girls' School, Calcutta, the Serampore Institution, and the Free Church School, Chinsura, the Christian Readers greatly predominate. Six schools use only non-Christian Readers.

The Bible is taught in all the schools.

It will be observed that non-Christian Poetical Readers are used in the proportion of 45 classes to 10. There are two Christian Poetical Reading Books available. The "First Book of Poetry," published by the C. V. E. S., contains selections from Watts, Jane Taylor, Mary Howitt, Heber, James Montgomery, Cowper, Wordsworth, and other well-known writers. The issues in Bengal in 1870, were only 40. There is a "Poetical Instructor," for more advanced classes, compiled by Dr. Mullens, whose name is a sufficient guarantee for its quality. In 1860 the number issued has 222; in 1870, only 89.

The Calcutta School Book Society began the practice of publishing separate "Prose" and "Poetical" Readers. In England, except for the highest classes, prose and poetry are intermixed in Readers, which is the course followed in those of the C. V. E. S. The School Book Department of the Calcutta Tract Society should endeavour to provide one or two Christian "Poetical Readers."

THE GOVERNING PRINCIPLE IN MISSIONARY EDUCATION.

The writer holds strongly that Dr. Ewart's principle viz, making *all the machinery of the school subordinate to the evangelization of the pupils*, is the one by which Missionary Education should be regulated. Until it is fully acted upon, he believes that the results will be far less than would otherwise, with God's blessing, be the case. It is perfectly true that great discretion is necessary in carrying out the principle. There may be errors in this respect. Religion may be dragged in where it is out of place; but this does not apply simply to education. A Christian endeavouring to act upon the precept, "Let your speech be alway with grace, seasoned with salt," equally runs this risk. Still, the other extreme is much more common, and much more blameworthy.

**Misapprehensions.** It has been urged that children should not be "drilled on the correct method of spelling our Saviour's name." So far from this being advocated by the supporters of the above principle, it is strongly condemned. Spelling, Grammar, and Arithmetic are subjects with which religion is not *naturally* connected. This is not the case with some other studies, as will be shown hereafter.

While the Reading Books of the C. V. E. S. are thoroughly Christian, every effort has been made to guard against irreverence. The name of God does not occur in the First Reading Book till the children have got over the mere elements. As far as practicable, the following course is pursued in the introductory lessons. Words are given at the commencement for

spelling. Then follow sentences of a general character; some moral sentiment comes next; and lastly, if the lesson admits of it, an effort is made to fix one religious truth in the mind of the child. About two-thirds of the lessons are on such subjects that may be freely used as exercises in language. The "Directions to the Teacher," contain the following:—

"RELIGIOUS LESSONS.—The name of God, or Jesus Christ, should never be pronounced lightly. Religious lessons, in no case, should be used for teaching Spelling or Grammar. The teacher should only ascertain, in a becoming manner, that the pupils understand the sense."

**Direct Religious Instruction.** It is a great mistake to suppose that those who recommend the use of Christian Reading Books deny the primary importance of the direct inculcation of religious truth. A Bengal Missionary, in a passage already quoted, says:—

"*Primâ facie* it must strike most persons as somewhat improbable that Christian histories and geographies, or Christian reading books of any kind, should be calculated to convey clearer and fuller views of Christianity than the Bible itself assisted by the explanations of a qualified Christian teacher."

The reasoning in the above is the same as the following: Potatoes and garden vegetables are less nutritious than bread, the staff of life; hence they ought not to be employed as articles of diet. If persons who advocate the use of Christian Reading Books, &c, excluded the Scriptures, the above argument would have weight; but such is not the case. A variety of food is relished. Instead of giving the religious lessons all at one time and unmixed, it is desirable to give occasionally incidental lessons.

Both History and Geography may be turned to some acount. One of the Missionary Professors in the Cathedral College, Calcutta, thought it worth while to prepare a small treatise for the use of the students, "God in History." The spirit in which a Geography may be written will be seen from part of the opening paragraph of the late Dr. Ewart's Geography:—

"Our Heavenly Father hath filled the earth with the most manifest proofs of his Divine benevolence. The Psalmist hath written, 'The earth is full of the goodness of the Lord.' 'The earth, O Lord, is full of thy mercy.' 'The earth is full of thy riches, so is this great wide sea."*

* The above was written in 1844. In 1872, a Missionary published a Geography, apparently on the New Theory, of not "lugging in religion sideways." The only religions existing in the world, so far as can be known from this recent work, are Buddhism and the Sikh religion. Benares and one or two other places are stated to be frequented by pilgrims; but no religion is specified in connection with them.

**Value of Christian Reading Books.** These, next to the Scriptures, afford the best means of imparting religious instruction.

The writer has, indeed, heard the objection urged "If the Scriptures do not convert the children, Christian Reading Books will not." Similarly it might be said: "If the Scriptures do not convert the people, tracts will not." But most Missionaries, instead of refusing to circulate tracts because they think them of less value, circulate both.

Without at all depreciating in the slightest the incomparable value and usefulness of the Scriptures in their proper place, it may be asserted that a tract has its special advantages. While "all Scripture is given by inspiration of God, and is profitable &c." no sensible man will affirm that every part is equally profitable to every person, whatever may be his knowledge or religious condition. Missionaries often read a portion of Scripture before preaching. This is not taken hap-hazard, but carefully selected with a view to the state of the hearers. Nor is this all. It is not regarded as sufficient simply to *read* the appropriate passage; it is *expounded and applied*. The Bible itself nowhere disparages the use of books explanatory of its great truths.

If every vernacular school were taught by a good Missionary, European or Native, who could select suitable passages for the children and draw the lessons from them peculiarly adapted to their circumstances, comparatively little else would be necessary. But, of course, such is not the case. Some of the teachers do not question the children at all; the great majority who do confine themselves to the mere facts or verbal questions. There are not many teachers, except in English Institutions, who *can* point out to the children the lessons taught in God's word, and a still smaller proportion by whom it is actually *done*.

In village Vernacular Schools, constituting the great majority, the portions of Scripture usually read are the Gospels and Genesis,* Acts is read in a much smaller number of schools. Psalms, Isaiah and the Epistles are very rarely read. No complaint is made about the selection, as those chosen are the most appropriate *on the whole*. It is evident, however, that the books not read contain *some* passages specially suited to the condition of Hindu children. Perhaps no argument has done more to convince the Hindus of the folly of idolatry than the simple words in the Psalms, "The idols of the heathen &c." This passage is quoted, with a few introductory remarks, in one of the Reading Books of the C. V. E. S. A little girl who studied this book in a Mission School in Madras, read it to her father, who was an idolater. The father spoke about it to the Missionary's wife in charge of

* The writer has visited schools where Genesis was the only portion of Scripture taught.

the school, saying that he did not know how to answer her. For older children an extract is given from Isa. 44. The substance of Paul's address at Athens is included.

But to show the very different views entertained by Missionaries, it may be mentioned that the insertion of the above has been assigned by some as a reason for not using the books of the C.V.E.S. The children after reading them have talked to their parents against idolatry. It has happened in one or two cases that children have been withdrawn from school on this account, the parents suspecting that they showed an inclination to embrace Christianity. Some Missionaries would therefore exclude from their schools all references to Hinduism, that they may quietly teach what they consider the great doctrines of the Gospel. There is, however, another view deserving consideration. A Missionary in Bengal thus expressed it to the writer: "I would not teach a child to despise what his parents reverence." Somewhat similar opinions are noticed in a paper read by a Missionary at a clerical meeting in Calcutta: "With what limitations and conditions ought we to give the Bible to the heathen?" The first point discussed is, "Shall we for instance use the Scriptures as a class book in our schools?" The paper is too long to be quoted. It is found in the Calcutta *Christian Intelligencer* for 1863.

One or two additional illustrations may be given of a similar character.

The late Admiral Cockburn visited the Free Church Institution, Calcutta, and took much interest in a careful examination of the students. On mentioning to a high churchman, the great religious knowledge possessed by the students, the latter, instead of being pleased, was shocked to hear that the doctrines of Christianity had been profaned by being taught to Hindoos. It is said that the Bible was first ousted from a Government College, not by an infidel professor, but by a high church chaplain. "What!" said he, "the Holy Bible in the hands of the *heathen!*"

But to return to the original point. It is admitted that a very young child must implicitly obey its parents. It cannot be regarded as a responsible agent. When old enough, however, to know the difference between good and evil, the case is altered. A heathen child may every day hear his father tell lies; or his mother use the most obscene language. Lest filial respect should be diminished, are these sins not to be denounced? As for the reverence for idols, Europeans are apt to exaggerate the feeling. The writer cannot refer to Wards "Hindoos" in which a woman speaks of the "rascally gods;" but he finds in an account of the Chinese, that they will insult and flog their idols if they do not obtain what they wish, and afterwards humbly ask pardon when their affairs take a better turn.

It seems to the writer that a Missionary is bound to "declare all the counsel of God." One of the most important lessons which the Hindoos have to learn is, that their conduct ought to be regulated by the *will of God*—not by the rules of their caste, or the practice of those around them. It is admitted that this grand principle will oppose parental authority in some respects; it may seem practically to encourage hypocrisy, from the pupils endeavouring at once both to please their parents and the Missionary. Still, the benefits, on the whole, greatly preponderate, and the writer does *not* "feel at liberty to modify the teaching of the Bible in the lower classes," to guard against its attendant evils. At the same time, it is readily admitted that idolatry should not be treated in the spirit of Lucian. While its folly and sin are pointed out, the children should be directed to worship their heavenly Father. This may be illustrated by the preparatory remarks, in the C. V. E. S. Second Book, to the extract from Psalm 115:—

"Suppose, instead of going to your kind mother for food, you asked it from a stone, could you get what you wanted? No, you could not. The stone could not even hear you. Many people act in this foolish way. Instead of asking God, their Father in heaven, for what they need, they pray to idols. God's book says:—"The idols &c."

It is not enough to explain simply what may be called the *positive* doctrines of Christianity. The people must be taught, "cease to do evil," as well as "learn to do well." Lacroix thus points out a mistake into which young Missionaries are liable to fall:—

"A proper Hindoo will admit fully and in the most unqualified terms that Christianity is true, and that it is an admirable system, and you may go away under the impression that you have convinced him and that he is in a very hopeful state. But no such thing. You have never touched his belief that Hindooism is also true; and if it be not quite so good, that is just because you are more fortunate than he, just as you have got a white face and he a black one."*

To guard against this, it is necessary to show, as is done in the reading books of the C. V. E. S., that the different religions of the world are not all roads leading to the city of heaven; that bathing in the Ganges cannot cleanse the soul; the blasphemous doctrine that God is the author of sin, requires to be denounced; &c. Our Lord in His teaching often exposed errors current among the Jews. The same plan may be followed with advantage in India.

But in addition to the extracts against idolatry from the Old Testament, there is a more important reason for using Christian

* Bengal Conference Report, p. 64.

reading books. The Epistles undoubtedly contain fuller statements of some of the great doctrines of Christianity than are found in the Gospels themselves. These may be explained in a reading book in a manner suited to the capacity of the children.

**Incidental Religious Instruction.**—Some Missionaries in Bengal dislike the Reading Books of the C. V. E. S., because, as it is expressed, "religion is lugged in sideways." A Missionary was asked to give an example of this "unhappy mode of presenting truth." The instance he adduced was that a lesson on "Pearls" ended thus:—

"Pearls are highly valued for their beauty. Some of them are sold for large sums of money. Jesus Christ told a parable of a merchant who sold all that he had, to buy a pearl of great price. We should be willing to give up every thing for the sake of Christ. He alone can make us happy for ever."

Earnest-minded Christians in England will be amazed to learn that this "lugging in religion sideways" is a sufficient reason for excluding books containing it from Mission Schools. In their simplicity, they may have thought that the argument lay the other way.

But a wrong impression would be given if it were supposed that such a view is entertained by the majority of Missionaries in India. A few months ago the writer passed through Palamcottah, and had some conversation with the Rev. T. Spratt, at the head of the C. M. English Institution in that town, and long in charge of the Palamcottah Training Institution. Speaking of his work, without any reference to the subject by the writer, he dwelt upon the value of what educationists term "incidental religious lessons." Extracts may be given on this point from three of the best writers on education.

Dr. Mayo says:—

"A well selected object, a withered leaf, a flower, an ear of corn, will form an interesting ground work for a lesson. Alive to impressions made through their senses, the little ones will by such means be roused to attention, and when the intelligence is awake and stirring, the teacher should gradually lead them to the moral lesson or the holy doctrine connected in Scripture with the object he has shewn them."*

Currie has the following remarks:—

"*Incidental Religious Instruction.*"

"Apart from the formal religious lesson, much instruction may be given incidentally, suggested either by what is observed in the course of the secular lessons, or by circumstances which occur in the daily intercourse of the school. Such instruction is very valuable; it is the test of the sincerity of the formal instruction—that which shows to

* Practical Remarks on Infant Education, p. 6.

the children that the teacher's mind habitually turns to the solemn truths he teaches in the religious lesson, and which exhibits the proper use to make of these truths—that which alone gives a religious character to the whole work. It is that which inclines the child to try everything by the light of God's law, and to take a Christian view of all his works. At the same time little can be said of it except that it should be given; the time and manner of giving it can be reduced to no rule. But the teacher who keeps in view the high moral end of his teaching will never lack opportunities at which, without any abruptness or forcing, to drop the word in season into the willing ear of the child."†

Morrison says in his School Management:—

"We have already remarked upon the spirit in which these lessons (direct religious instruction) should be conducted. We may, in conclusion, observe that the really earnest teacher will embrace every opportunity that presents itself of turning the attention of his pupils to the contemplation of those things which are unseen and eternal. Every lesson, on whatever subject it may be, should be given in a Christian spirit. Thus and thus only can we have a truly religious education."

It is true that the preceding extracts refer to oral lessons, but the *principle* is the same.

As already observed, wisdom is necessary in carrying out the principle. Its abuse has been ridiculed in Swift's well-known "Meditation." Still, it seems very unreasonable for a Missionary to object to the introduction of Scriptural allusions.

**Reasons for the Principle.** By this is meant, why education should be pervaded with Christian truth throughout all its teaching. Two arguments may be mentioned.

1. *The spirit of the Gospel seems to require it.* The command is, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus." How can a Missionary be said to obey this when he uses Reading Books from which the "name of the Lord Jesus" has been deliberately struck out? Currie well says with regard to giving a "religious character to the whole work," "It is that which inclines the child to try every thing by the light of God's laws, and to take a Christian view of all his works."

2. *To secure some amount of religious instruction to all the children.* Missionaries direct this to be carefully given to every child; but it requires constant watchfulness to ensure the observance of the rule. With the multiplicity of cares devolving upon a Missionary, it is impossible for him personally to test sufficiently often the Scriptural knowledge of the children in all his schools.

One or two examples may be adduced as proofs of this. They

† Early Education, p. 139.

are not at all to be considered as average specimens of Mission Schools. Indeed, it should be mentioned that they are not exactly Mission Schools, but native schools, supported by the C. V. E. S., and merely placed under the superintendence of Missionaries. Still, they were intended to give a *Christian* education, as far as possible, to the children.

A few years ago the writer had to examine 11 schools of this class in Bengal, containing on the rolls 647 pupils. The highest classes, numbering 134, possessed a fair amount of Scriptural knowledge. The remaining children had only purely secular reading books. As pupils in village schools are apt to get confused when examined by a stranger, the writer told the native Christian Inspectors to put questions to the children to test the religious instruction. He was informed that none had been given to the younger classes, containing about 500 children. If a Missionary can spend only a short time in the examination of a school, he is apt to take only the highest class. Teachers, aware of this, sometimes devote attention to the advanced boys and neglect others.

The last report of the Bengal Branch of the C. V. E. S. contains the following notice of two circles, containing 12 schools, attended by 350 children :—

"It was with pain the Secretary noticed the backwardness of the children in their religious knowledge. These circles indeed stood out at the time as a sad exception to the general rule in the other circles. The matter was very seriously pressed upon the attention of both the superintendent and the inspectors, and there is reason to hope that a considerable improvement has been made in consequence." (p. 28.)

While it is repeated that the above must be regarded as *exceptional* cases, every experienced Missionary knows how much care is necessary to secure adequate religious instruction. This difficulty is greatly increased by Government Inspectors examining only on secular subjects.

**Non-Christian Teachers.**—Some Missionaries use secular readers in their schools because the teachers are Hindoos; and they fear lest books pervaded by a Christian tone should be taught irreverently. This objection is of a very different character from the use of secular readers either on account of their style, or to please a Government Inspector. A conscientious feeling of this kind demands much consideration. Still, this does not prove it to be right. A Roman Catholic priest excludes the Scriptures as conscientiously as some Missionaries do Christian Reading books. But the above difficulty, while it explains the use of secular readers in some cases, by no means accounts for all. In Bengal it is stated that Bidyasagar's books are used "in all the

schools more or less, except the Baptist Mission Schools in the 24 Pergunnahs." Whatever may be the proportion of vernacular Christian teachers, they are certainly not all confined to the Baptist Mission Schools above-mentioned.

It is frankly admitted that there is a real difficulty in the case of non-Christian teachers. Still, it appears to the writer that the evil is aggravated by the use of secular reading books.

There are two ways of looking at a Mission School. Is the teaching supposed to represent the views of the Missionary who established and supports the school, or those of the native master? The people themselves are quite clear on this point. They regard Mission Schools as belonging to the Padre Sahibs, and as exponents of their opinions—not those of the native teachers. The latter are simply like monitors, employed to hear lessons prepared. The whole may be better understood by an illustration.

When Dr. Duff came first to Calcutta, the numbers of Christian teachers must have been very much smaller than even at present. Two courses were open to him. He might have used purely secular Reading Books where the teachers were Hindus, and confined the religious instruction to that given by himself, and one or two native Christian assistants. This plan he did not follow. The writer does not know what passed through his mind, or whether he said anything on the subject; but, judging from his practice, the following remarks to his pupils would explain the course he took:

"I have come to this country to give you, as far as possible, all the knowledge we have acquired in the West; and above all to teach you about the one true God, and the only way by which you can dwell with Him for ever. I should like myself to teach every pupil in the Institution; but as there are hundreds of boys, this is impossible. I have done, however, what is *next* best. I have written out very carefully what I should like to teach each class, and it is printed in a book, that you may read it yourselves. Your teachers will teach you to read these books; I will myself examine you on them weekly or monthly, and explain any lessons which you may find it difficult to understand."

*Virtually*, Dr. Duff acted as above. Can it be denied that he took the course the best calculated, *under the circumstances*, to promote the great object he had in view? *As far as practicable*, his Christian influence was diffused over the whole Institution, instead of being confined to his own immediate teaching. Would the Institution, humanly speaking, have produced the same noble results if he had adopted the other alternative?

It is evident that the same principle applies to Vernacular Schools under Missionaries. They might tell the children that

as they have to go about preaching and look after several schools, they cannot teach them themselves; but that they have brought books which the native teachers will teach them to *read*.

The objection to allowing Christian reading books to be used when the teachers are Hindus, depends largely upon the manner in which they are employed.

The word *teach* is used in different senses. To "teach the Bible" may mean to explain its meaning, or simply to enable a child to read it. These differ widely.

If indeed Hindu teachers were told to *explain and enforce Christian truth*, the excellent rule of the Church Missionary Society might be cited, "none but spiritual agents can do spiritual work." *Practically* there is little danger of their troubling themselves in this way. A besetting fault of native teachers in Vernacular Schools is that they do not explain *any* lessons—they only hear the children read them.

For a teacher *simply to teach a child to read* a lesson containing Christian truth, is not *spiritual work*, and, therefore, the Church Missionary principle does not apply to the case. All explanations, all enforcing of religious truth, belong to the Christian teacher or visitor alone.

It is objected that *Heathen teachers may ridicule Christian lessons*. Teachers who would act in this way are utterly unfit for employment in Mission Schools, and the sooner they are dismissed the better. H. C. Tucker, Esq., C.B., says in his letter to the late Bishop Cotton:—

"I would remark that the sneering references to Christianity which your lordship deprecates, are seldom made by unsophisticated Hindus and Mahomedans, who have generally a high respect for the beautiful morality and touching simplicity of the Gospel; but by nominal Christians and the natives trained by them to despise revealed truth."

Besides, if Hindu teachers are disposed to ridicule Christianity, there is more likelihood of their doing so if they are not allowed even to hear the children read any lessons containing Christian truth. The Hindu teacher is not responsible in any way for them: if the children are totally ignorant of them, he has no blame; however well taught, he has no credit. If inclined, he might easily say to the children after the Christian teacher leaves: "Never mind what he tells you; it is all lies; he does it only for his belly." Such an imputation is so very common, that it might be easily believed.

If, however, the Hindu teacher has to hear the Christian lessons *read*, the effect upon himself is to some extent beneficial. He feels that he is so far responsible, and he will naturally take a pride in the children being able to read the lessons correctly.

At the Punjab Conference the Rev. J. L. Humphrey, referring to Mr. Wilder's book on Mission Schools, said :—

"I think he shows very conclusively that God's blessing has attended the employment of heathen teachers to teach the Bible, in the Mission of which he is a member in the Bombay Presidency. According to Mr. Wilder's representation, some of the best Catechists they have had, were first engaged as *heathen teachers*. They were employed in teaching the Bible; and while teaching it to others, were themselves brought to feel a personal interest in its sacred truths; and were thus lead to embrace the Saviour," p. 42.

Captain McMahon observed at the same Conference :—

"I believe that there is an innate power in the word of God, and that God can, by His Spirit, make the Bible all-powerful to the conversion of souls, without the exposition or teaching of man. I would place the Bible in the hands of all, and allow it to speak for itself. I fully admit the principle, that we should employ spiritual men to teach spiritual truths. But if spiritual men cannot be obtained, what then? Are we to withhold the word of God, because of the imperfection of the instruments for teaching it?" Report, p. 42.

E. A. Prinsep, Esq., after expressing his concurrence with the opinions of Captain McMahon, thus concluded :—

"Considering the state of the country; how few there are in villages who can read at all, and how small is the present agency of reliable Christian teachers, and how hopeless almost, it seems, to spread abroad a knowledge of the Gospel, unless we take the means we have at hand, thanking and trusting God for them;—I do not think we should hesitate to do so. It is a matter too important for hesitation; and now is the time. There is a growing desire for instruction on all sides. Let us go forth boldly and undoubtingly. If we *trust* God, and desire to extend His glory by such means, His word shall not return to Him void. I maintain then, that we should not omit to employ every available means. So long as we have reason to believe that the teachers are *favourably disposed* to Christianity, we ought not to be afraid of trusting them, under God's keeping, to impart the teachings of the Bible to others." p. 51.

T. D. Forsyth, Esq., C.B., observed :—

"As regards the teaching of the Bible, I quite concur with Captain McMahon in his remarks. The idea that the Bible ought not to be read, unless there is a specially appointed agency to expound it, was surely one of the great causes of the reformation in our own country; and I do not think that we, at the present day, are prepared to withhold the Bible from the people, because we have not everywhere clergymen to expound the word." p. 45.

The writer acknowledges that the difficulty is much greater with a Mahomedan than a Hindu.

Missionaries who refuse to use Christian Reading Books, lest holy things be sometimes profaned, should consider to what the

principle, fully carried out, would lead them. For the same reason, a Christian parent should not teach his child hymns, because it is absolutely certain that occasionally they will be sung with as much lightness as common nursery rhymes. Teachers and pupils should be cautioned against the irreverent use of Christian lessons; but schools should not be secularised for five-sixths of the day to provide against its occasional non-observance.

Of course, it is clearly to be understood that the employment of Hindu teachers is justifiable only in extreme cases, where Christian teachers cannot be obtained. Every effort should be made to supersede them as quickly as possible by trained Christian teachers. Sufficient attention has not been paid to this.

In some cases it may be possible to arrange that the lessons in Christian readers in which special care should be taken, may be taught by a Christian teacher. Where this is not practicable they may simply be read, or if the Missionary considers it absolutely necessary, they can be omitted by the non-Christian teacher.

The GOVERNING PRINCIPLE in Mission Schools has been treated at some length on account of its great importance. The difficulties to be overcome are so great, that it is necessary to employ every available agency. The most successful educational Missionaries in former times kept the great principle now urged continually before them.

### ELEMENTARY SCHOOLS.

Under this head are classed Vernacular Schools and Anglo-Vernacular Schools which do not aim at sending up students to the University Entrance Examinations.

Such schools are of very varied efficiency. Some are simply indigenous schools, taken up by Missionaries and slightly improved. Others are under Christian teachers who have been educated in Mission schools, but have had no special training. Some teachers have pursued a regular course of study in normal schools.

In inferior schools of this class the prominent defects are a badly arranged course of instruction, rote teaching, defective organization, neglect of the younger children, and want of discipline. No attempt can be made to enter into details; only a few suggestions may be noticed.

1. **A well-regulated Course of Instruction.**—This is one point which the late Canon Moseley specially urged upon the writer, when he consulted him about the improvement of schools in India. There is a very great difference among schools in this respect. Some Missionaries take an interest in education; others do not. In some cases a native catechist or teacher fixes the course as he pleases. The writer asked for a list of the studies in some schools which he had to examine this year. He found that

Genesis was in more common use among them than the Gospels, and in some cases was the only portion of Scripture studied. In another school he visited, the children could tell him something about Pharaoh; but they could not say who Jesus Christ is, or what he has done for men.

The American Madura Mission has a course of study for village schools, determined upon by the Missionaries in conference. One thus drawn up is more likely to be well-arranged than where each individual Missionary acts as he pleases. Of course, it is subject to revision as experience may dictate improvements. A uniform course of study facilitates the comparison of schools in a Mission. A tabulated report can show at a glance how many children there are in each standard. Another advantage is that it tends to prevent the lowering of the Christian character of Mission schools. While there may be individual Missionaries willing, from one motive or another, to adopt precisely the Government books, with the addition of more or less religious instruction, there is less likelihood of this where the course is regulated by the whole body of Missionaries belonging to the district.

Some remarks may be made on the most important studies.

(1.) *The Scriptures.*—It should be borne in mind that many children attend school only for a short time. It is desirable therefore to teach the most important Scripture truths first. Although the history of Joseph is both very interesting and instructive, it is not to be compared with the life of our Lord. Hence Genesis should not be taught in a school in preference to a Gospel. It may be said that the Gospel is intended to follow Genesis; but before this is done a number of the children will have left school without reading a Gospel.

The first course of Scriptural teaching should be on the model of "The Peep of Day." There is a short account of the creation and fall, introductory to simple lessons on the life of Christ. The second course should consist of select narratives from the Old Testament, as in "Line upon Line." The English editions of these two valuable works mentioned contain nearly one thousand pages. They are therefore too large for village schools, though the teacher may consult them with great advantage. Two small selections of Scripture stories from the Old and New Testaments have been published by the C. V. E. S. The lesson which the narrative seems designed to teach is briefly stated, and there is a short appropriate text to be committed to memory.*

The above two short courses, each occupying about six months, may follow one another. They may also be taught concurrently, but the former plan gives a clearer chronological view of each to the children.

* The books require revision. Any suggestions will be gladly received.

Village schools may be arranged in two divisions for religious instruction—readers and non-readers. Children who cannot read with tolerable ease, are best taught orally. To save time and to secure what is called "the sympathy of numbers," they should be taught together. The same principle ought to be applied to the classes reading the scriptures. In a school under a single teacher, there should not be one class reading Matthew, and another Luke. When this is done, it is impossible for the teacher to give the requisite explanation.

Scripture prints, if available, may be used with much advantage in teaching young children. There is a beautiful series in oil colours published by the R. T. S. at one shilling each. A set of 23 prints published by the S. P. C. K. may be had for 2*s.* 7*d.* plain, or 5*s.* 2*d.* coloured.

The Bible itself should be taught with special solemnity. The writer has more than once seen in a Mission school a teacher with the New Testament in one hand and a cane in the other, while the pupils took places as in ordinary lessons.* Morrison says, "The Bible should be read in a more subdued tone of voice than an ordinary class-book, and the excitement and emulation which may be allowable in other lessons, should not be allowed in this. Place taking, whatever merit it may possess in regard to other branches of education, is sadly at variance with the spirit which ought to pervade all directly religious instruction."†

Little good can be expected even from a Bible lesson, if the pupils are engaged in watching the mistakes made by their fellows, and each seeking to get a higher place in the class.

A book of extracts from the Old Testament in scripture language, specially selected for children, is preferable to the study if only one book. The whole Bible in the vernacular, is so large and expensive, that it cannot be used in village schools. The writer has often proposed the printing of such a volume, but the objection raised by Missionaries has been that Genesis can be obtained from the Bible Society at a very low rate, much below the cost, and, therefore, the dearer selection would lie on the shelves. Still, the matter is not abandoned.‡

It has been stated that some of the inferior village teachers do not question at all upon the lessons; those who do often confine themselves to the mere facts or to verbal questions. The great defect is *lack of personal application.* The children

* Of course, general inferences should not be drawn from such cases. Whatever may be the subject taught, a teacher should not have a cane in his hand. The association is bad, and there is a temptation to use it freely. Indian children are singularly docile, and may easily be managed without the savage treatment too common in indigenous schools.

† School Management, p. 331.

‡ There is a Canarese selection of this nature, edited by the Rev. B. Rice.

are not shown how scripture should be applied to regulate their conduct. This should be specially impressed upon teachers. The valuable remark of Stow deserves attentive consideration: "Lessons in the form of an address by the master are as nothing in their effects, compared with the same ideas being drawn out of the master from the children, and expressed by them in their own language, more or less simple."*

Though the teacher may be lively when explaining geographical or similar details, when he comes to the application of the whole, his tone of voice must become more serious and his manner more devout. "He will," says Dr. Mayo, "bring his lesson to a close with a few solemn words, which the heart may drink in; while the intellectual powers, reposing but not slumbering, are best qualified to minister to the moral sentiments. In this manner he may best accomplish the two great ends of religious teaching, INSTRUCTION and IMPRESSION."

There is nothing connected with schools, perhaps, which should receive more attention from a Missionary than training teachers to give an effective scripture lesson. It is to be feared that in some cases this is neglected.

(2.) *Catechisms.*—These are in general use in India; but there are exceptions. The writer was lately told of their disuse in a large Mission, because it was said the children learned them by rote and did not understand them. But this simply shows that there were badly taught.

Currie thus states some of the advantages of Catechisms:—

"The order of the scripture narrative is not such as to exhibit a connected scheme of doctrines. These have to be elicited by a comparison of various parts of it with one another. It is the object of the Catechism to gather up the results this arrived at, arrange them in an order more or less scientific, and express them in a concise form."†

With such teachers as are available in India, children may be ignorant of some of the most important doctrines of Christianity, if Catechisms are not taught. Todd thus replies to some of the objections to their use:—

"Till within a short time, Catechisms of all kinds have nearly been proscribed in our schools, and the impression seemed to be gaining ground, that they were to be laid aside with the rubbish of other times, with things and models, good perhaps in their days, but not adapted to the day in which we live. The objections seems to be, that the memory alone is cultivated by learning Catechisms; that the child cannot understand them .... The answer to these objections is twofold. First that it is one very important part of education to exercise and cultivate the memory; and few things will do it better or faster

* Bible Training.
† Common School Education, p. 497.

than the Catechism. Secondly, that it is not true that the child cannot be made to understand the Catechism. Till within a few years it was thought that a mere child could not be made to understand arithmetic, grammar, or geometry. He was told to commit the rules to memory to be applied to use at some future time. But all this is justly exploded. The child of six years old can now be taught arithmetic on the plan of Colburn. It is only the substitution of *things* for the signs of things. I do not believe there is any greater difficulty in teaching a Catechism than in teaching many parts of the Bible."

Davids, another standard writer, expresses similar sentiments :—

"In many schools, the use of all printed Catechisms has been abandoned; in others restrictions have been imposed as to their number and character. Ministers, churches and teachers, have alike been absorbed with searching for their demerits, either real or imaginary. Deeply has the subject interested us, and for many years have we been trying practical experiments with all sorts of Catechisms, on all kinds of teachers and classes. The results of our experiments are decidedly in favour of the old-fashioned mode. Let Catechisms be still used in our Schools."

For *young* children, the questions and answers should be short.

The Church Catechism is intended for youths before confirmation, and is very unsuitable for beginners. Care should be taken that Catechisms are properly taught. The children should be questioned on the meaning.

(3.) *Scripture Texts.* Perhaps most frequently the instrumental cause in conversion is a scripture text, impressed upon the conscience by the Holy Spirit. It is very desirable that some of the most striking and appropriate should be firmly lodged in the memories of the children attending Mission Schools. At the same time, they should be carefully explained. Scripture passages to be committed to memory should be judiciously selected. Sometimes children are set to learn books of the New Testament. In this way most important texts are overlooked, while the memory is burdened with others of far less consequence.

As a general rule, single texts are most suitable for young children; entire chapters may be learned by more advanced pupils.

It is important not to make it a drudgery by excessive length.

(4.) *Hymns.* It is very desirable that some of the most useful of these should be committed to memory, and the children taught to sing them. In vernacular schools, hymns to favourite *native* tunes should be taught as well as English tunes. A recent issue of the *Lucknow Witness* contains the following :—

"We were standing on the veranda of a bungalow in Cantonments,

when we were surprised to hear a familiar English tune sung to Hindustani words. We listened few minutes, and caught the words.

'I want to be an angel,
And with the angels stand;
A crown upon my forehead,
A harp within my hand.'

"The singers were a few boys passing along a road at a short distance. We must confess that we have the most implicit confidence in the good results of these joyous little hymns, when thus firmly rooted in youthful memories. They will bear better fruit than sermons and Catechisms. Some one has said of a certain denomination of Christians that 'their theology, has been sung into them.' It is a good way of teaching theology, and we may here remark that it is a good way of teaching *sound* theology. Christians differ in prose, but they seldom find any serious difficulty in singing each other's hymns. In prayer and praise their faith seems *one*."

Some Missionaries who object to the use of Christian Readers also object to teaching children Christian hymns. It is asserted that it leads to hypocrisy and irreverence. A child with a very small modicum of common sense knows when he repeats a text he has committed to memory, that he is not expressing his own opinions, but reciting a part of the Christian veda. So with hymns. It is admitted that if hymns are sung in schools, it is certain that the children will sometimes also sing them out of school without serious thought. This, however, is a very different thing from deliberately profaning holy things, and the "Judge of all the earth" will make a distinction.

(5.) *Reading Books.*—Enough has been said about the principle in which these should be selected. Whatever may have been the case in the early days of Missions, it is a gratuitous insult to any established Tract or Christian School Book Society in India to assert that its publications are so decidedly inferior in "style" as to be unfit for use in schools. It is admitted that excellence in this respect may vary, and in some cases there is a writer who is acknowledged to be pre-eminent in elegance of diction. But the great aim of every Missionary is confessedly the "evangelization" of the children in his schools. Books by Hindus, or from which "every Christian allusion" has been "weeded," cannot possibly contribute to this great end, and should therefore not be used.

2. **Efforts for the Teachers.**—It has well been remarked, "The whole question of elementary education is involved in a gradual elevation of the religious and moral character and of the intellectual standard of the teachers."

Heathen teachers should be employed only where it is impossible to obtain Christians. Untrained Christian teachers should

be replaced, as rapidly as circumstances permit, by teachers who have passed through Normal Schools.

It is necessary to use means for the improvement even of trained Christian teachers. It was found in Germany that teachers who had attended Normal Schools for three years, deteriorated rapidly when sent out to villages, either giving up all study or reading in a desultory, unprofitable manner. This is still more the case in India. A Bombay Education Report says:—

"It must be confessed that the life of a village schoolmaster in this country has a very unfavourable effect on the intellectual character. Intelligent young men, selected for their acquirements, seem soon to settle down into a listless, mechanical routine of life, in the course of which they scarcely read a new book or gain a new idea." "It is a fundamental maxim of education that teachers must be learners; and unless we can provide some means of renewing the knowledge and mental vitality of our native masters, I fear they will, as individuals, show a certain and uniform decay of efficiency." 1856, p. 68.

To prevent this and increase the usefulness of teachers, some of the best organized missions in India now prescribe subjects on which the teachers are examined. Each Missionary meets his teachers monthly, and goes over the lessons with them. Half-yearly, or annually, all the Mission teachers assemble, and, besides taking part in other exercises calculated to stimulate them, are examined in a body.

What are termed *Criticism Lessons* are a most improving exercise. A teacher gives a lesson on some specified subject to a class of children. Its defects and excellencies are afterwards pointed out by his fellow-teachers and the Missionary.

A *Teacher's Magazine* would be very useful; but in its absence teachers should be encouraged to subscribe to the Christian Magazines which are published in many of the languages of India.

As far as the different circumstances permit, the following recommendations should be acted upon:—

"The master will, to a certain degree at least, respond to the friendly advances of his minister. And very affectionately should the minister strive to make him feel as a fellow-labourer with himself in the Lord. First, and chiefly, he should bend his energies to see that he is in reality, a servant of God, and thoroughly earnest in his own spiritual life. Then he should endeavour continually to kindle in his heart a holy enthusiasm for his work. He should speak to him, pray with him, lend him books, sympathise with him, and encourage him in every way. He should draw him on to speak of the individual children taught—of their character, their faults, his difficulties with them, his hopes and fears about them. The master is thus brought to entertain higher views of his work—to look upon it less as a means of earning money, more as a service for God's glory. He feels that his efforts

are sympathised with and appreciated; this urges him to greater activity. His own heart becomes more enlightened from frequent spirititual intercourse with God's minister. He becomes more strictly conscientious, more laboriously diligent in his secular teaching, and at the same time, he grows more anxious about the eternal interests of his pupils, more watchful over the development of their characters, more careful to seize every opportunity of training their hearts as well as teaching their minds."*

It will be found that some teachers are incapable of improvement, being retained only because they have been long in Mission service and cannot obtain other employment. The welfare of the children should be consulted as well as the pecuniary interests of the masters. Such men should be made to resign in favour of some relatives, if any are competent.

The character of the native agents is one of the best tests of the efficiency of a Mission. No labour will yield a richer return than that devoted by a Missionary to the improvement of his Native Agents. It is like a workman sharpening his tools.

The increased pressure on their funds is causing some of the principal Missionary Societies to reduce the number of their Native Agents. A catechist and a teacher have not unfrequently been employed in a village where one active man would be sufficient.

It would not be safe to place a young Christian by himself in a heathen village; but a married Christian teacher, in a village where there are some Christian families, might also act as catechist, and greatly increase his usefulness. Eventually, well-qualified teachers of thorough Christian character, might become catechists, and even pastors. Every Mission agent should be turned to the best possible account.

3. **Inspection**—Some Missionaries know by experience that at times when they have visited vernacular schools unexpectedly, neither teachers nor pupils have been present. Even trained Christian teachers require looking after, as they are apt to return to the lazy habits of indigenous schoolmasters. The Principal of a Training Institution once complained to the writer that there was a liability to this even under his very nose! A Missionary should occasionally visit a school at a time when he is not expected. If there are many schools in a district, it is necessary to have a Native School Inspector. He should be a reliable, well-trained teacher, able to act as organizing master. It should be his duty to visit the schools constantly, pointing out to the teachers whatever is defective.

It has already been suggested that all the Mission Schools in a district should study the same lessons. The Native Inspector

* Wynne's Model Parish, pp. 158,159.

should furnish a tabular statement monthly to the Missionary, showing how many children there are in each school, arranged under the different standards. When schools are sufficiently near, the children may be collected, and those in the same classes examined together. This course, besides saving time, stimulates both teachers and pupils to increased diligence.

There is a tendency to neglect the younger children. It is a good plan when a Missionary examines a school to begin with them.

Vernacular Schools under untrained teachers, especially at any distance, are in general worthless without careful supervision. They should therefore not be so numerous as to render frequent visits impossible. Besides, much of the value of schools consists in the aid they give to other branches of Mission work. A kind of hold is gained over a village by a school; but this is in a great measure thrown away, if not followed up by preaching and visits from the Missionary.

*Government Inspection.*—The beneficial effects of this, so far as secular education is concerned, have already been mentioned. At the Southampton Church Congress in 1870, the probable consequences of the Inspectors ceasing to examine in religious subjects and the grant being made dependent on proficiency in secular knowledge alone, were thus stated:—

"Now, I need not tell you that, when the same person has to do two things, if he is paid for attending to one and is not paid for the other, it is the same thing as a practical discouragement to the second. A man will say,—the time I spend on the second earns less than nothing, for it takes me away from earning what I might have earned by working at the first." p. 24.

The remedy suggested in England was too organize a system of careful inspection and examination of the religious teaching. The same course should be followed in India.

Government inspection very largely relieves the Missionary from examining in the ordinary branches of study. He will, therefore, have more time to devote to ascertaining the religious knowledge of the children. If his influence is properly exerted, he may guard against the injurious effects to which Government inspection may give rise. The teacher should clearly be given to understand, that the neglect of the religious instruction of the children will lead to his dismissal. In some Mission Schools on the "Results" system, the Masters do not receive any proportion of the grant, if the religious instruction has been unsatisfactory.

It has already been shown that there is a temptation to adopt Government School Books in the hope of pleasing Government Inspectors and obtaining larger grants. This should be carefully guarded against.

The grant-in-aid system had such a prominent place in the Educational Despatch of 1854, because it tended largely to solve the religious difficulty. Under it, Managers were left to give what religious instruction they pleased. There is no necessity whatever to use Government books to obtain grants, either under the "Results" or any other system. All Mission Agents should be disabused of this idea. If corresponding quantities are read, the Inspector has not the slightest power to object.

Any difficulties on this score are likely to arise from Hindu Deputy Inspectors. Many of them are hostile to Christianity, and therefore wish to introduce Government books into Mission Schools. But they are too astute to bring this ground forward. The opposition to Abercrombie's works in Calcutta arose, in reality, mainly from their Christian tone, though another cause was assigned.

In Christian vernacular books the alleged "style" is likely to be the main point of attack. This, it is true, is a *vexata quæstio*. Hindu pandits, ignorant of the "science of language," and men taught by them, wish to retain in modern composition archaic forms which became obsolete in spoken language a thousand years. Missionaries have sounder views on the subject, and, besides, they wish their books to be intelligible to the common people. Christian reading books, prepared on the model of the translation of the Bible, have been represented as very defective in style, because they do not accord with the rules of a grammar written in the tenth century. Difficulties in this respect vary in different parts of the country. It is desirable that all such cases should be made fully known to the publishers of Christian school books. Specified instances will be much more useful than general statements. The necessary steps can afterwards be adopted.

4. **School Committees.**—Schools cannot remain permanently in connection with Missionary Societies. Preparation should be made for their gradual transfer to the native Churches. School Committees should therefore be established. Though at first they may be little more than nominal, by degrees they may be of real service.

The danger chiefly to be apprehended is lest the schools should become more and more secularized. At the Southampton Church Congress, an experienced English Inspector, the Rev. B. M. Cowie, said:—

"My conviction is, that—notwithstanding the care taken to preserve a religious character in Rate-aided Schools—they will become in reality and in the long run secular schools."*

* Report, p. 102.

There is similar danger in India. The Rev. E. P. Hastings, of the American Ceylon Mission, writing in February, 1872, says:—

"Sixteen years ago, our educational institutions, without exception, from the Village Vernacular School to the Batticotta Seminary, were wholly dependent upon the Mission for supervision, and largely for pecuniary support. Now, all the English and Anglo-Vernacular Schools are entirely independent of the Mission for support and superintendence, and though not all we could wish in character and efficiency, they are on the whole well-conducted. The Village Vernacular Schools are now mostly supported by grants from the Government, while their superintendence, including the appointment and pay of teachers, devolves upon a Christian native board of education. Comparatively little Missionary time and strength are now expended upon them. The amount of Christian instruction given in these schools is doubtless less than formerly, but their value as places for preaching the Gospel has not diminished."*

While there is much in the above that is very encouraging, the concluding sentence shows the danger to be guarded against. Of course, the schools will eventually pass entirely from the influence of Missionaries; but an effort should be made to make them retain as long as possible their distinctively Christian character.

The writer acknowledges the meagreness of the foregoing remarks. In a small volume, "Hints on Education in India, with special reference to Vernacular Schools," he has endeavoured to collect suggestions from some of the best writers on the subject.

### English Institutions.

**Anxiety to study English.**—The Rev. G. Hall says:—

"During the last thirty years the attention of all interested in India has been drawn to the intense anxiety for an education in the English language which is manifested by the natives in the large cities, and other centres of European influence in this land . . . . The desire exists—it will not be suppressed by anything we can do—it is a *fact*, and demands our attention as much as any other fact in the Providence of God. Here it may be remarked that Missionaries have not created this desire for an English education. They find it existing wherever the Hindus have been brought much in contact with the English. The natives are clearly resolved to have English, whether Missionaries give it to them imbued with the Gospel, or refuse to take advantage of this interesting state of feeling."†

English Schools have this great superiority over those in which the vernacular alone is taught, that the pupils generally remain much longer. The cost is also in some cases less, on account of the much higher fees paid in English schools.

The statistics for the last decade are not yet available; but in

* The Missionary Herald, June, 1872.

† Ootacamund Conference Report, p. 182.

1852 and 1862 the numbers attending Mission Vernacular and Anglo-Vernacular Schools were the following:—

| | 1852. | 1862. |
|---|---|---|
| Vernacular Boys' Schools ... | 47,504 | 44,612 |
| Anglo-Vernacular do. ... | 14,552 | 23,377 |

At present about eighty European Missionaries and Teachers appear to be engaged in English Institutions.

**Government Scholarships.**—With the intense desire to study English which exists, it is unnecessary for Government to foster it by means of Scholarships. Many years ago Macaulay remarked:—

"I have always disliked, both in England and here, the scholarship scheme."

"We have for the education of the people of this vast empire a fixed sum, which is very small compared with what the object requires. If we pay students at one place, we must refuse to pay masters at some other place."*

The late Sir Henry Ward, when Governor of Ceylon, expressed the following opinion regarding the results of too great facilities for the acquisition of English:—

"The amount required from each scholar should be sufficient to put some check upon the too easy acquisition of the rudiments of knowledge, which fills every Government office with noisy applicants for place, and strips the field of that labour, which is the real source of wealth in a country, four-fifths of which are still uncultivated."

The last Cathedral Mission College Report expresses similar sentiments with reference to Bengal:—

"Unquestionably the Government is justified in giving education of such a character and to such an extent as to provide itself with capable public servants; but the present established Government Colleges and Government Scholarships, all paid out of imperial funds, make provision much beyond Government requirements. Hence there is a large and increasing class of English educated men every year being thrown upon society for whom no suitable office is available. There is besides a deeply-rooted prejudice in the country pervading all classes that manual labour is positively degrading; while there are large classes of men who are poor but of high castes—'gentlemen'; and there are others again who, having received a smattering of learning, think they ought not to be expected to work. Appointments, such as they can take, when vacant, are literally besieged. If a clerk is wanted in an office, the candidates are hundreds in number. Hence it will be easily seen that all these are necessarily by their circumstances dissatisfied, and easily come to think they have a grievance against Government for providing this education so liberally, and then not providing for its legitimate consequences,—suitable employment."

* Bethune Society's Transactions, pp. 306, 308.

Efforts have already been made, by raising the fees, to check the undue extension of English. This should be followed by the abolition of Government Scholarships, the saving being devoted to vernacular education.

## GOVERNMENT COLLEGES.

The opinion is very general that the Government *elementary schools* are effecting a considerable amount of good. The books, as a rule, inculcate a far higher morality than those studied in native schools, and some ennobling views of God's character are communicated. The education is not carried far enough to lead to infidelity.

On the other hand, Government Colleges, as at present conducted, are far from being a source of unmingled good.

The study of portions of some of our best authors has had, so far, a beneficial effect upon the students. Intercourse with the European Professors has, on the whole, had a tendency in the same direction. The Colleges are supplying a class of public servants superior in integrity to those of the old school; though this is partly owing to the higher salaries now given, and increasing intelligence among the people. They have also a greater regard for truth. Their ideas of dispensing charity rise higher than feeding Brahmans or ants. Some of them have made sincere efforts to benefit their countrymen.

But along with these unquestionable benefits, there are serious drawbacks. The Government Colleges are in theory conducted on the principle of "perfect religious neutrality;" but it can easily be understood, how this works practically. Hinduism, on the authority of the Shastras, teaches, to use Macaulay's words: "Medical doctrines which would disgrace an English farrier;—Astronomy, which would move laughter in girls at an English boarding school;—History, abounding with kings thirty feet high, and reigns thirty thousand years long:—and Geography, made up of seas of treacle and seas of butter." Western science soon shows that Hinduism is a mere device of the Brahmans. Nothing positive being presented, the students too often draw the sweeping conclusion that *all* religions originate in fraud.

Mr. M. Gubbins thus speaks of the effects of the Government system of education:—

"We place in a boy's hands the histories of Greece and Rome, and hold up to his admiration the examples of those ancient patriots who have freed their country from domestic tyranny or a foreign yoke. The knowledge which we impart to him destroys the reverence which he would naturally feel for his own religion and its precepts. In its stead, we implant no other of a holier and purer kind. Can we wonder, then, at the harvest which we too frequently reap—disloyalty un-

tempered by gratitude; a spurious and selfish patriotism, unchecked by religion; and an overweening conceit of literary attainment, supported by no corresponding dignity of character." *Oudh*, p. 84.

Two or three proofs may be given of the conceited, infidel spirit which it is apt to induce.

The late Hon. V. Sadagopah Charloo, of Madras, referring to an educated Hindu, says:—

"For a time he thinks it useless to enquire into the origin or soundness of any revelation beyond that presented to him in the works of nature; and condemns all religions as inventions of designing and unprincipled priestcraft."*

Mr. Jeyram Rao, late tutor to the Maharajah of Mysore, describes most Europeans who come to India as "mere adventurers, that leave their homes as hungry as the carrion crows that follow the chase." The Madras Educational Department is thus characterized: "Beginning from the Proviucial School Head-Master up to the Director of Public Instruction inclusive, the reign of ignorance is supreme—ignorance in every thing that constitutes the real essence of knowledge." Christianity is a "medley of dogmas and theories, half fetishistic, half metaphysical."†

S. Lobb, Esq., the well-known Principal of a Government College in Bengal, says in a letter to a Calcutta newspaper—*The Bengalee*:—

"I am well aware that our educated young Bengalees think that there is no age like the present one, that we are now standing in the full blaze of decemnovenarian enlightenment, and can afford to look with pity, if not contempt, upon all our predecessors, who are supposed to have been men wholly given up to superstition and prejudice. All the great religions of the world are described as begotten by superstition, and those who still adhere to them complacently set down as either knaves or idiots. The young gentlemen who can speak a little bad English, and who have been through the university course, are supposed to possess minds which are perfect *tabulae rasae* so far as superstition and prejudice are concerned; and they will chatter away calmly about the baneful effects of belief, whose depths they have never gauged, as they will about reforms which they have never the slightest intention of furthering except by talk."

An illustration of this spirit is afforded by recent letters to *The Times*. The Archbishop of Canterbury, in a Missionary address at Carlisle, referred to the "heathens" in London as a motive to increased effort. This term, no doubt, is regarded as offensive by Hindus;‡ but the real quality of a metal is best shown when it is subjected to a strain. Two natives of India, residing

* Introduction to the Theosophy of the Hindus, p. ii.
† *Madras Times*, 7th and 15th May, 1872.
‡ In Tamil the word for "heathens," *agnyani*, means, *without wisdom*.

in London, wrote to *The Times* on the remarks. An extract from one of them will show the temper of the writers :—

"In these days of insincerity and hypocrisy, when people are paid for declaring opinions and propagating beliefs they themselves do not believe in, it is not a novel thing to see the High Priest of the Established Church sending forth from a public platform at Carlisle his opinions regarding the evil consequences attendant on the stay of the 'heathens in London'—opinions remarkable alike for their inaccuracy and want of Christian charity."……

"In conclusion I beg leave to inform his Grace that it is as unlikely a thing for the 'heathens in London' to embrace the belief he inculcates as it is for Mr. Stuart Mill or Professor Tyndall to believe in the commonly received forms of Protestantism."

One of the writers is now a member of the Indian Civil Service. What lamentable results would follow if native officers of Government in high position were, as a rule, animated by such a spirit!

The *Indian Mirror* well exposes their conduct :—

"It is easy to anticipate how an enlightened public will treat their uncourteous attacks upon His Grace when their own 'insincerity and hypocrisy' are taken into account. They seem to feel both pride and pleasure in calling themselves heathens—with all their civilization and beef-eating mind; and yet (how logical!) they arrogantly rank themselves as followers of Mr. Spencer and Mr. Darwin. The truth is they are not sincere Hindus, not genuine heathens; but infidels and unbelievers who have humiliated themselves by airing their bragging scepticism in the columns of the *Times*. No doubt there are better specimens of truly educated Natives of India in England."

The *Indian Mirror*, thus refers to the Government Colleges :—

"We believe we are correct in saying that there is a pretty strong feeling amongst the more thoughtful and earnest portion of our educated countrymen against the materializing tendencies of the system of education pursued in Government Schools and Colleges. Experience has fully attested the evil effects of the system, and one has only to refer to the large number of graduates and undergraduates of our University in order to be convinced. It is a notorious fact that young men, fresh from College, impudently parade their materialism and infidelity before their half-educated comrades, and pooh-pooh the sacred truths of religion and morality. Nothing is more disgusting than the effrontery and conceit with which our B. A's and M. A's scoff at God, immortality and conscience." 4th July, 1872.

It is to be expected that a materialistic philosophy should be attended by other baneful consequences.

The following summary of part of a Lecture, recently delivered at Lucknow by a Brahmo Missionary,* appeared in a local Journal :—

"Though he had seen with his own eyes a real awakening of the in-

* Probably by Babu P. C. Mazoomdar, President of the Calcutta Society of "Theistic Friends."

tellect all over India, and though his holy mission was respected in Calcutta, Bombay, Madras and the Western Coast, yet everywhere it pained him to observe that the tendencies of the rising generation were anything but satisfactory; and unless timely steps were taken to direct them in their proper channel, they would, in his opinion, be productive of great mischief. As a rule they have atheism for their religion, and drunkenness for their companion. An extreme contempt of morality and decorum is to be seen among them, and unless they improve themselves there is no hope for India. Want of education would have been ten thousand times better than this state of things. Better be naked boors than call yourselves civilised beings with these revolting vices. It is these men, that with their superficial refinement and artificial polish, are retarding the progress of Hindustan. It is their wicked example that is doing positive harm. Hypocrisy and insincerity are their best friends, and thoughtlessness and carelessness are the bane of their lives."

Babu Keshub Chunder Sen says in a Lecture on "The Educated Native; his Position and Responsibilities" :—

"Every where the old system of things is passing away. Wherever a school or college is planted, there we see native society convulsed. Wherever we see education there we see, as a necessary consequence, disorganization of society. Disorganization, under the existing circumstances, is inevitable, but it must be followed by re-organization. Society must be re-constructed on the ruins of its old institutions.

"But many of our educated countrymen are taking advantage of the present unsettled state of society, and running into the excesses of unbridled recklessness, scepticism, ungodliness and immorality. They have little regard for purity of conscience. In ceasing to worship the gods and goddesses of the Hindu Pantheon, the idols of their forefathers, they have altogether ceased to be religious. Nay, they have in many cases given up morality with religion, and think themselves to be above both. Some of them are altogether lost to good principles, and are even wanting in honesty, sobriety and veracity. Sad picture this must be!" p. 3.

"Educated young men who have received no religious influence, are found indulging in the wild extravagances of sensuality and corruption, and conducting their worldly affairs with utter disregard of truth. Such men are generally pitied even by your orthodox countrymen, who not unfrequently exclaim in bitterness of spirit,---Woe to those who send their children to English schools!" p. 7.

A melancholy confirmation of the last remark is afforded by the following extract from a Bombay newspaper :—

"A correspondent of the *Vratwybhow* of Ahmednugger of the 23rd ultimo, says that he has a son, who has passed three examinations of our University, but who, instead of being a model of chaste habits, has, with all the benefits conferred by these examinations, given himself up to drinking and debauchery, and when a word of rebuke is administered to him, alludes to Messrs. So and So, who have, he says, passed all the University examinations, who draw larger salaries than himself, and who are distinguished as professors of science and literature, and

that as such what is he himself in comparison to them that he should be free from these vices? As if it was a rule that the greater the amount of knowledge in a man, the greater the number of vices there must be in him."

The following is from the *Hindu Patriot*:—

"We understand that a petition having been made to the Lieutenant Governor representing that the students of some of the Government Schools in Calcutta have fallen into immoral habits, his Honor has appointed a committee consisting of Mr. Alonzo Money, Member of the Board of Revenue, Mr. Woodrow, Officiating Director of Public Instruction, and Pundit Eswarchunder Vydiasaghar to enquire into and report on the subject." *20th May*, 1872.

The effects of Government Colleges vary in different localities. It will be observed that none of the foregoing quotations are from Missionaries. Most of them are from men intimately acquainted with the country, and deeply interested in its welfare. Their statements deserve the most attentive consideration. The Rev. W. Miller thus speaks of the results of Government Colleges:—

"These while conferring many benefits for this world, and giving men no doubt the intellectual ability and *some* of the materials for thought, are yet exerting an influence on the whole, unfavourable not only to Christianity, but to all religion, They tend to turn the whole bent and course of India's awakening mind towards an utter disregard of God and truth. They deaden even farther than Hinduism has done —if that be possible—many, if not all, of the principles and feelings to which the Gospel makes appeal."*

It may be remarked that the evil effects of the Government Colleges arise partly from the almost total neglect in them of the moral training of the students. This will be noticed subsequently.

### Missionary Institutions.

*Objects.*—The churches at home, in maintaining Missionary Institutions, have undoubtedly in view the three objects thus expressed by the Rev. G. Hall at the Ootacamund Missionary Conference:—

"(1). To bring the Gospel to bear on a class of the community which cannot at present be easily reached in any other way.

2. As a direct agency for the conversion of souls to Christ.

3. As affording peculiar facilities for training efficient Native Agents to assist us in spreading the Gospel."†

The last Report of the Calcutta Free Church Mission contains the following passage, which may be viewed in connection with the remarks previously made on Government Colleges:—

"While we profess to give as thorough an education as the secular

*Scottish Missions in India, p. 49.
†Report, pp. 183, 184.

colleges established by Government, we add to it the all-important element of religious training. If, as even men like Professor Huxley admit, religion cannot be dispensed with in the popular education of England, far less can it be safely ignored in the education of India. Simply to destroy the present faith of the Hindu, without labouring to impart to him another and a better, is a most dangerous experiment. What, in these circumstances, the Government of India ought to do, is a question which we cannot here discuss; but the duty of the Church of Christ is plain. She dare not allow this vast and ever-increasing body of Hindu youth, which seeks education and which is so mightily influential for good or evil, to fall under the withering spell of infidelity, if she can prevent their doing so. Hence the necessity for the Missionary Colleges of Calcutta and other large cities of India."

The Rev. W. Miller expresses the following opinion respecting Missionary Colleges:—

"The great purpose which they are fitted to accomplish is, as has been once and again explained, to prepare the way of the Lord and make His paths straight. The leading of individual souls into the Church, though it be the most glorious result, is yet not to be regarded as if it were all and everything. On the contrary, the great work of the Institutions may be most powerfully progressing when there are few or no open professions of Christianity."*

But he adds in a note:—

"At the same time, it should be remembered that the preparatory work of moral and spiritual training, which the Institutions are specially fitted for, must ever lead on toward distinct and open profession of Christ. If that preparatory work is progressing as it ought, then, unless there be special causes of one kind or another to restrain it, it will show itself from time to time in cases of distinct conversion and profession. But the number of such cases is no safe measure of the amount or value of the preparation effected; and, in India, special restraining causes of various kinds are at work so often that the statement above, strong though it be, is literally true."

The *Madras Church Missionary Record* justly remarks on the question: "How far we are to guage the value of Anglo-Vernacular Mission schools by the frequency or infrequency of the converts which they add to the rising Church of South India. There is perhaps a double danger to be guarded against, both of undervaluing and of overvaluing these conversions."

So far as Missionaries are concerned, the greater danger is lest they should be *undervalued*. They have been depreciated by Missionaries themselves as "boy baptisms." While it is true that there have been cases in which young converts might be described as "boys," they are exceptional, not the rule. The writer has before him a list of 31 converts of the Madras Free Church Mission from 1841 to 1854. The average age at baptism was 18

* Lectures on Scottish Missions, pp. 30,31.

years. A letter from an Indian Missionary has appeared in a home periodical in which it is debated whether baptisms are *desirable*, because at the commencement they drive away scholars.

In reading "True Yoke-Fellows," or Noble's memoir, perhaps the strongest impression left upon the mind is how strongly such Missionaries sought the direct conversion of their pupils. For this they yearned. The prophet says, "As soon as Zion travailed, she brought forth her children." A Missionary who does not earnestly look for baptisms is not likely to have any. One of Carey's watch-words was, "Expect great things from God."

It may, indeed, be argued that God does not intend the students in Missionary Institutions to be converted, for they are not converted, and God never fails. But the same reasoning would show that God did not intend men to be converted by the preaching of the Gospel.

The writer feels so strongly the importance of the following opinion that he quotes it again: "But even with a view to this elevation (of the Native mind), we are persuaded that individual conversions are the most important of all contributions to it, and are the surest indications of its progress."*

**Abolition of Government Colleges.** Some educational Missionaries indulge the hope that Private Colleges may become so efficient that, as contemplated in the Despatch of 1854, Government may retire from the higher education. The results of the University Examinations shew that this is becoming more and more practicable. The following statement is based on the Reports of the Bengal Director of Public Instruction for 1861-62 and 1870-71.† The figures shew the number of passed candidates at each examination from Government and private Institutions. Most of the latter are aided by grants. Teachers are excluded, because they may belong to either class of schools.

| | Entrance. | F. A. | B. A. |
|---|---|---|---|
| 1861. Govt. Institutions, | 272 | 80 | 21 |
| Private do. | 138 | 4 | 1 |
| 1870. Govt. Institutions, | 413 | 142 | 61 |
| Private do. | 445 | 42 | 15 |

The following are the numbers passed in 1871 by the Presidency College and the Free Church Mission College, Madras:—

| | Entrance. | F. A. | B. A. |
|---|---|---|---|
| Presidency College. | 26 | 16 | 23 |
| Free Church M. C. | 24 | 8 | 5 |

If the Government Colleges were abolished, Mission Colleges

* *Free Church Record*, February, 1871.

† The former is the first containing the F. A. Examinations; the latter is the last available.

would have to compete only with the far inferior Institutions supported by the Hindus themselves. It is hoped that the higher education would thus fall principally into the hand of Missionaries.

While it is admitted that this is a grand idea, and not altogether impracticable, the writer is not hopeful of its sucess.

There is a very strong party in favour of the maintenance of the Government Colleges. Whatever may be the private opinions of the higher officers of Government unconnected with Education, it is doubtful whether they could withstand the opposition. Another argument is that the higher education is comparatively very expensive. When a Missionary College begins to compete successfully with a Government College, the Director of Public Instruction will naturally strengthen the staff of the latter, compelling the Mission College likewise to increase its staff. It is doubtful whether the Churches at home will continue to furnish both the men and the means.

While the higher College Classes are very costly, it would seem that they are less hopeful in a Missionary point of view. The late Dr. Ogilvie, referring to College Students, remarked:—

"We had found, from past experience, that if no religious impressions had been produced on them before leaving the entrance class, there seemed to be but little hope that any such impressions would be produced thereafter."*

At the Liverpool Conference, the Rev. T. Gardiner, formerly of the Calcutta Free Church Mission, said:—

"He believed also there was a danger of carrying secular education too far. They found that almost all young men in their schools, at some time or other, generally when they were in the higher school, or junior college classes, came under strong convictions, not merely of the truth of Christianity, but personal convictions, more or less, of their own sinfulness and of their need of a Saviour. If they passed that critical period without publicly professing their faith in Christ, they generally became indifferent, and there was less hope, humanly speaking, of their becoming Christians. He thought it might be an undue expenditure of Missionary resources to carry on in advanced secular studies young men of that description, and that they should ever estimate their educational work according to its value and direct bearing upon the progress of the Redeemer's cause in the hearts of men. He felt there might be a danger of spending unduly Missionary resources, raised for the preaching of the Gospel in that direction. He would therefore get our education carried to the point of advancement at which it was in their junior college classes to such young men as came to them. He would carry them to that interesting period when they usually come under those religious convictions; and after that he would expend Missionary resources in training specially those young men who might be willing to become helpers in the Missionary work, instead of going on

* Letter on Affiliation, p. 13.

to teach the secular branches to those young men who presented, humanly speaking, but little hope of becoming Christians." p. 145.

The majority of the students in college classes have probably been six or seven years under Christian instruction. It is true there have been converts from the higher college classes, but they are exceptional. In Sunday schools, so far as the writer has ascertained, the proportion who attend from the *college* classes is very much less than from the *school* classes.

While there seems not much prospect of inducing Government to give up its colleges, there is danger lest Mission colleges should be secularized in the attempt to compete with them.

**General Principles.**—There was a time when English education was so difficult to obtain, that it was thankfully accepted from any quarter and of any quality. Now there are, as it were, rival establishments for the sale of the article. The Hindu cares only for secular instruction, and he will go, if means permit, where he thinks he can obtain it of the best quality.

It is argued that unless good secular instruction is given in Missionary Institutions, there will be no students, or at least only of an inferior order. There is a good deal of truth in this, and undoubtedly the secular teaching should be as good as possible without sacrificing the Missionary character of the institution.

But it is not necessary to have a great number of pupils. Unless the staff is large, more real good may perhaps be done by concentrating Christian influence upon a smaller number.

Nor are those who are intellectually the foremost, but feverishly anxious for university honours, the most promising students in a Missionary point of view. "Not many wise men after the flesh, not many mighty, not many noble are called." There are exceptions, but this is the rule.

The following admirable instructions were sent out by the Church Missionary Society to the Madras Corresponding Committee, defining the principles on which all its schools and colleges should be conducted :—

"1. That the Scriptural instruction of the pupils attending the Society's Schools and Colleges, and their spiritual enlightenment, is the great object for which these Educational Institutions were founded and are still kept up.

"2. That in comparison with these higher objects, academical success is to be regarded as quite secondary.

"3. That in furtherance of the above objects, and with the view of relieving European ordained Missionaries as far as possible from secular work in schools, it is most important to secure the services of spiritually-minded Native Christian teachers, wherever they can be got.

"4. That as heathen teachers are still to be found in many instances in the Society's Schools and Colleges even in South India, where greater progress has been made than in other parts of India, no opportunity should be lost of substituting Christian teachers, where men of the right stamp can be obtained, in the place of such heathen teachers.

"5. That since it is acknowledged and deplored by those engaged in Missionary education that the University examinations have a tendency to give undue prominence to secular studies, it is the more important to counteract this tendency as far as possible by bringing Christian influence to bear more directly upon the pupils.

"6. That we must be prepared cheerfully to submit to, and even rejoice in, a diminished reputation and a reduction in numbers, if these are caused by a more thorough Christian influence being brought to bear upon the whole body of the scholars, and by a more marked prominence being given to those studies which alone can make men wise unto salvation."*

The writer consulted a thoughtful, experienced Missionary in Calcutta, not connected with education, as to the general suggestions he would make. One or two of them may be noticed.

1. *Missionaries should not attempt too much in their Institutions.* College classes have been tried with only one Missionary. The consequence is that he is absorbed with the secular studies of a few, and must neglect the great bulk of his pupils. If the Institution is large, it is better, even with two Missionaries, not to go beyond an entrance class. It may be objected that the pupils will thus be too young to profit much. This is a mistake.

The Report of the London Mission Institution, Madras, for 1870, gives the ages of the pupils as follows :—

| | |
|---|---|
| Of 16 years of age and upwards | 265 |
| Between 12 and 16 years of age | 181 |
| Under 12 years of age | 94 |
| | 540 |

The average age of the pupils in the entrance class was 18 years.

2. *As much Scriptural instruction should be given as possible before the pupils take up the University examinations.* There is far less unwillingness with them to study Scripture, and the prospects of good are therefore greater. It is a grand mistake to neglect them.

3. *Each Presidency should have at least one well-equipped Mission College, teaching up to the B. A. Standard.* The staff should be large enough to be able to devote some time to watch the progress of religious thought among educated natives generally, as well as to make efforts to benefit them by lectures and the pen. This will be noticed more at length hereafter.

* *Madras C. M. Record*, July, 1872.

*Optional Christian Subjects.*

One of the most important means of increasing the evangelistic value of Missionary Institutions is the more extensive introduction of *Christian Optional Studies.* The late Bishop Cotton, Dr. Duff, and others sought to secure this, to some extent, when the Calcutta University was established. As some changes, for the worse in this respect, had apparently been made, the circular signed by the Missionary Secretaries, in January, 1869, contained a question already quoted (p. 11.)

The following extract is from the proceedings of the C. M. Committee, May, 1870:—

"A letter was read from the Rev. J. Barton, suggesting that the time had come when an effort should be made to obtain from Her Majesty's Government the recognition of religious education in India; that this might be done by including religious knowledge among the optional subjects taken up by candidates for the B.A. degree in the Indian Universities; and proposing that a meeting to consider the question be arranged in London of the Secretaries and Members of all Missionary Societies working in India. The Secretaries were directed to communicate with the Secretaries of the other Missionary Societies working in India, for the purpose of arranging, if possible, a meeting to consider the best method of bringing Mr. Barton's proposal before Her Majesty's Government."

The Rev. J. Barton, after his return to India in 1871, visited Calcutta, among other objects, to press this matter. The Rev. Dr. Murray Mitchell, and the Rev. K. M. Banerjea, members of the Calcutta Syndicate, and Missionaries, members of the Senate, after some time secured the recognition of the following for the B. A. Examination:

I. METAPHYSICS.

*b.* Bishop Butler's Analogy, Part I.; three Sermons on Human Nature and Dissertation on Virtue.

2. HISTORY.

*c.* History of the Jews from the establishment of the monarchy to the destruction of Jerusalem by Titus.

While an acknowledgment of the principle is important, and it was wise not to ask too much at first, it is evident that far more is necessary to meet the wants of the case.

The optional subjects are only for the B. A. Examination. A comparatively very small proportion of the students advance so far. In 1870 there were 1,790 young men examined by the Madras University, of whom only 59 were for the B. A. degree—the great majority of them from Government Colleges. In 1871 there were 54 candidates from "Aided Colleges" at the Calcutta B. A. Examination. The First Arts Examination influences a larger

number; but optional Christian subjects are specially wanted for the Entrance Examination. This will be evident from the following list of the candidates from Private Institutions at the University examinations. They are not all from Missionary Colleges; but the proportion of the candidates is shewn:—

| | Calcutta. | Madras.* | Bombay. | Total. |
|---|---|---|---|---|
| | 1870-71. | 1870-71. | 1870.71. | |
| Entrance, | 924 | 322 | 507 | 1,753 |
| First Arts, | 127 | 39 | 10 | 176 |
| B. A. | 54 | 27 | | 81 |

The percentage of candidates for each examination is therefore as follows: Entrance, 87; F. A., 9; B. A., 4.

The optional Christian subjects for the Calcutta B. A. examinations have already been noticed. The Madras University formerly had Whewell's "Elements of Morality" for the B. A. Examination—a book with a Christian tone. This has been superseded. Moral Philosophy is now one of the optional subjects. It is entered as follows in the University Calendar:—

2. Bain's Mental and Moral Science, Ethics, Part I.
Butler's Three Sermons on Human Nature.
Do. Dissertation on the Nature of Virtue.
The History of Morals during the 18th century.

N. B.—The examination is not to be confined to the books stated.†

The Bombay University has the following optional subjects: In the F. A. Examination, Butler's Sermons I-III, with Preface. For the B. A. Examination:

"HISTORY.

*d.* The *History of the Jews* from the first king to the taking of Jerusalem by Titus.

MORAL PHILOSOPHY.

First part of Butler's Analogy, with the Sermons and the Dissertation on the nature of Virtue; *or* (at the option of the candidate), Whewell's Elements of Morality."‡

The Calcutta Missionary Conference should collect suggestions from Missionaries in all parts of India, as well as consult men like Drs. Duff, Kay, and Mullens in England, on the Optional Christian subjects which should be proposed to the Indian Universities. The writer gives merely some remarks made without sufficient investigation.

It must be remembered that the Indian Universities are, to a very large extent, independent bodies. They may resist the con-

* *Passed* Candidates. The number of candidates is not given in the Director's Report.

† Madras University Calendar, 1872-73, p. 196.

‡ Bombay University Calendar, 1871-72, p. 50.

trol even of the Secretary of State for India, and they are likely to resent what they consider undue interference.

It is to be expected that the native members should be exceedingly jealous of the introduction of Christian subjects, even although optional. They will find cordial allies in some of the lovers of "free inquiry." Professor Croft, connected with one of the Government Colleges in the Bengal Presidency, wrote thus regarding the Evidences of Christianity:—

"The Bombay University allows the substitution of the Evidences of Christianity, a subject utterly worthless in point of mental training as being an attempt to prove a foregone conclusion which many may and do object to receive. The result of such a course of study is to promote the spirit of dogmatism, and to stifle that spirit of free and critical inquiry for which the Calcutta course is so admirable a training."*

The above is a fair specimen of the "dogmatism" in which some of those who denounce "dogmas" are apt to indulge. Mr. Lobb's letter (page 70) shows the effects upon the Bengalis of the "admirable training" of the Calcutta course.

But while the above spirit is not extinct, on the whole, more liberal views prevail among the advocates of "advanced thought" at home. The testimonies of Carlyle and Huxley to the Bible are well-known. It is probable that some holding the same opinions in India would not oppose Christian studies as *optional*. They may say, although *we* cannot teach what you approve, we claim no right to prevent *your doing so*.

Even the more enlightened native members of the senate would agree to this. The *Hindu Patriot*, an influential native journal, says with regard to a motion made by Babu Pearychand Mitter in the Senate of the Calcutta University: "If our respected friend does not recommend the introduction of Natural Theology as a *compulsory* study, then there is no difference of opinion between us."

On the other hand, Missionaries could calculate upon the support of a number of the European lay members of the Senate.

The two subjects which may be noticed at present under this head are Scripture History and the Evidences of Christianity. Moral Philosophy will be treated of separately.

1. *Scripture History.*—One great object is to prevent the students from supposing that the time devoted to the reading of the Bible is lost. The Historical books are those almost exclusively studied except in College classes, and even largely in them. The "History of the Jews," from the earliest times to the destruction of Jerusalem by Titus, would cover a great part of the Bible.

* Reply to Sir A. Grant's comparison of the Indian Universities. Quoted in *Friend of India.*

The "History" prescribed for the Entrance Examination by each of the three Universities is as follows:—

CALCUTTA.

Collier's British Empire.
Marshman's History of India, Vol. I.

MADRAS.

The leading facts of the Histories of England and India.

BOMBAY.

Elementary History.

The course suggested is as follows:—

1. History of India.
2. History of England.

or,

History of the Jews from the earliest times to the destruction of Jerusalem by Titus.

It is true that a knowledge of the History of England is valuable; but Collier's Junior History might be read before the Entrance course, and it would come up again probably in the F. A. Examination. If the History of the Jews is to have a fair share of attention, it must rank with an important subject.

*Evidences of Christianity.*—It is unquestionable that the most convincing argument for the truth of Christianity is an exhibition of its principles in a holy life. Still, the study of the Evidences, properly conducted, is of great value. Educated Hindus hear of objections against Christianity, some of them supposed to carry great weight from being brought forward by men like Colenso. It is important to take the students, as it were, round the bulwarks of Christianity, and shew their strength.

The remark in the Cathedral College Report has already been quoted, that the study of the Evidences of Christianity has been found, more even than the Bible lecture, to provoke discussion and elicit inquiry.

There is an admirable treatise on the Evidences, by the Rev. Dr. Murray Mitchell, prepared specially for the natives of India. It contains cogent appeals to the heart and conscience as well as to the reason. It should be studied in every Entrance class.

As Dr. Mitchell's work directly exposes Hinduism, it is doubtful whether its admission into the University course could be secured. It would be wiser not to propose it, at least for the present. A work on the Evidences is desirable for the F. A. Examination. Paley's treatise is valuable in many respects. The writer consulted Dr. Kay on this point. He preferred the late Archbishop Sumner's Evidences. The most useful work would be an original treatise by Dr. Murray Mitchell, to follow his "Letters." The Universities might simply name the subject.

Butler's Analogy, Part I, is already recognized at Calcutta and Bombay for the B. A. Examination. It should likewise be adopted by the Madras University.

The Evidences of Christianity might be included as an optional subject under Mental and Moral Philosophy.

*Course of action.*—The first point is to resolve upon a programme after full deliberation. A simultaneous movement should then be made at each of the Presidencies. Members of the Senate should first be talked with in private, special attention being given to those who also belong to the Syndicate. The question should afterwards be discussed at a full meeting of the Senate. The probability is that the proposal would be carried eventually.

It has been stated that the Universities are independent. Still, the local governments have considerable control by appointing the members of Senate. A grave responsibility rests upon them in this respect.

If, after a fair trial, the existing Universities refused to allow the introduction of Christian optional subjects to the extent necessary, the course would be for religious men to unite in the manner proposed in the next section.

*Christian University for India.*—The desirableness of this is thus urged by Babu Tarini Churn Mitter in his "Explanations of some of the Causes of the slow Progress of Christianity among the Hindus":—

"Had the Missionaries however one or two Universities of their own, they could award marks on their examinations of religious as they would in the secular subjects, and thus induce the students in their colleges to pay greater attention to their lessons in their Bible than they do now. But a Missionary University would be of no use, if the Government declined to recognize it and respect its degrees. If the Missionaries can bring up their pupils as high in intellectual attainments as the Government can do, in addition to imparting a sound religious education to the people, the graduates of Missionary Universities should not be suffered to labour under any disability in respect of appointments under Government.

"It may be said that the Indian Government cannot encourage the establishment of Missionary Universities. But why? The Government is not to be asked to give its preference in the distribution of its patronage to students graduating in the Missionary Universities, but simply to grant charters to these Universities, and to recognize their degrees. The same objection that can be brought to the establishment of Missionary Universities may also be brought against the present system under which the Missionary colleges and schools receive grants-in-aid.

"The matter is of serious importance, and the writer has made this suggestion only because he feels that the number of conversions from the Missionary Institutions within the last few years has not been as

great as it was before the establishment of the Government Universities." Part II., pp. 28, 29.

A Christian University for India would undoubtedly have great advantages. The subjects could be selected with a special view to the religious and moral improvement of the students, while their intellectual culture received due attention. Thus books of the Bible might be distinctly prescribed.

Its establishment seems also practicable. Many Bishops of the Church of England at home, as well as earnest Christian men of all denominations, would support the movement, and a charter might be obtained from the Queen.

It is true there would be some difficulties attended with its working. Not the least of these would arise from the miserable divisions among professing Christians themselves. The late Dr. Norman Macleod, in his last speech on Indian Missions,

"Dwelt at some length on the difficulties in the way of the progress of Christianity among the heathen, on account of each denomination seeking to enforce its own peculiar views, and afterwards said that what he would desire more than anything else was, that the whole Evangelical Churches should meet together and prepare a primer of Christian truth, such as they would adopt for children at school, and say—'This is not all you are going to learn, but it is your primer; if you receive this truth, and be strong in the faith, we will receive those so walking in the faith, not to doubtful disputation; and if in any thing you be otherwise minded, God will reveal this matter unto you.' Did they mean to say, in the nineteenth century, that that was an impossible problem for the Christian Church to solve?"

The greatest obstacle in this respect would arise from the Ritualistic party, now so strong in India. At least some of them would refuse to unite with men whose non-episcopal ordination they denied, and whom they consigned hereafter to the "uncovenanted mercies of God."

The establishment of a Christian University for India is not discussed in detail, as this seems necessary only in the event of the existing Universities refusing to allow the admission of Christian Optional subjects.

### *Moral Philosophy.*

One of the gravest defects of the Indian University courses is the almost total neglect of the moral training of the students. The culture of the intellect seems almost the sole object. The Bombay University has Butler's Sermons on Human Nature as an optional subject for the F. A. Examination. Dry sermons requiring very close attention even to understand them, are not what is wanted. With the above exception, if so it may be called, Moral Philosophy is ignored as a separate subject in all

the examinations except in those for the B. A. degree, affecting only 4 per cent of the students. Even in them it is optional.

It may be said that along with Pope's Iliad and Byron's Corsair, in which moral teaching is not expected, there are extracts from Milton, Cowper, Addison, and writers of a similar stamp. It is cheerfully admitted that students may thus receive incidentally valuable moral lessons, but their *adequacy* is altogether denied. Moral training must not be left to hap-hazard hints. A course most carefully prepared with a view to the circumstances of the students, is indispensably necessary.

Testimony has already been furnished, showing the injurious consequences of the almost total neglect of moral training in the Government Colleges. Some further evidence may be adduced.

The late lamented Bishop Cotton says in his last charge:—

"In the early part of this year a Government schoolmaster electrified the Bethune Society by a lecture, giving a moral sketch of 'Young Bengal,' which recalled the picture of young Athens drawn by Aristophanes in the *Clouds*, and complaining that while old-fashioned restraints are utterly set at naught, none of a more binding character are substituted for them, so that the boasted liberty of Bengali civilisation is in danger of sinking into unprincipled licence. A Hindu writer, in an interesting pamphlet lately published, after lamenting the growth of intemperate habits and other evils among his countrymen, traces this to the fact that 'boys are taught to learn the higher branches of literature and science, but are not instructed in any book of morals,' and avows his desire that 'the precepts of Jesus should at once be made a class book in the Government and Aided schools.'"*

The following extracts are from a "Discourse read at the Young Men's Literary Association, Presidency College, by U. N. Tagore," on, "Bengalis as they are and as they ought to be."

"Gentlemen, you saw him in divers positions, and in divers professions, you have found him busy and lazy; you have found him in different aspects of life; and you have found him preaching with the spirit of a Luther. But alas! he may preach, and preach, and still be a preacher: his country will reap no good. What can preaching do, when the preacher wants preaching? 'Preacher, mind your own saws.' What can reformation do when the reformer wants to be reformed; and why is he so irresolute? Why is he a sot in the night, a gentleman in the morning, a Luther in the day, a jack-pudding in the evening, and a solitary Magliabecchi at other times? To what are we to ascribe these deplorable inconsistencies in his character?

"'O heaven were he but constant, he were perfect, that one error fills him with faults.' The answer comes from every quarter, it is the course of education and the training he receives." pp. 7, 8.

"The learned pupil looks through the 'optic glass of the Tuscan artist' and understands whatever the teacher explains to him; and with

* Our Wants, or a Suggestion of Remedies for the removal of the moral, social, intellectual and physical Evils of Bengal. By Kedarnath Dutt. 1863.

an amazing and inquisitive gaze, meditates on the wonderful creation; but ah! I have never found him to enquire who created those wonders; who is that Being who made these wonderful phenomena and who is that supernatural Creator who endowed man with these marvellous powers of intellect. 'Oh how passing wonder He! who made him such.' I have never found him to ask himself, 'Who is God?'

"Is secular education, gentlemen, the *Alpha* and *Omega* of legitimate training? You will all respond that it is not." p. 9.

"It is a general complaint, humiliating to ourselves and derogatory to the national character of the Bengali, that the natives are very intelligent *boys*, but very stupid *men*. How long shall this reproach be engrafted on our character? So long as moral instructions do not form a part and parcel of the system of education, which now finds favor and encouragement from those who are entrusted with the responsible task of educating the native mind, so long we cannot escape from this censure." pp. 23, 24.

An educated Native, holding an official position in Bengal, recently delivered a lecture defending drunkenness &c. The following abstract is given in the *Dik Prakash* of the 15th August, 1872:—

"The learned Moonsiff said,—'Whenever there was a religious agitation, it deluged the world with human blood. Religion has brought discord and strife to this world. Religion in fact is nothing—it is the product of man's imagination. It is productive of evil to the world. It cannot give us railways, steamboats and clothes. Drunkenness and debauchery are prevalent in civilized countries, so they are perfectly harmless. Debauchery, perjury and theft will always continue to exist. An educated atheist is always preferable, but an ignorant religionist is an evil.'"

The *Madras Journal of Education* (June, 1872) has the following:—

"A native paper in the Bombay Presidency, speaking of the moral instruction imparted to Hindu students, says;—'In this place I should like to observe, that however rapid strides our Schools and Colleges are making in the vast field of intellect, in the moral point of view, they stand still, if they are not going back. In my humble opinion, regular moral instruction should be imparted to young students; some broad and main principles of religion—*Catholic* not *Sectarian*—should be explained, and, in short, their obligation to virtue should be clearly impressed on the mind of young learners."

A book of "Travels in India by Ardaseer Framjee," beautifully illustrated, was published last year in Bombay. The author says that the people "are led to exclaim, 'God save us from educated men!'" (p. 28.)

An American Missionary not long ago visited Punderpoor, a noted place of pilgrimage in the Bombay Presidency. He says:—

"We returned to our tents about dusk, to find a company of young men who were coming for a more private talk on religion. The chief

speaker among them took the position of an atheist, a position to which large numbers of the best educated men in India are coming. He said he believed that Vithoba, and all their other gods,—indeed the whole system of Hindoo religion—was false; and not only this, but that there was no God, no holiness, no sin."

In April, 1872, Babu Peary Chand Mitter, a respected native member of the Calcutta Senate, advocated the introduction of Natural Theology in the University curriculum, and urged the importance of moral education.

The Rev. K. M. Banerjea, a member of the Calcutta Syndicate and familiar with the history of education in Bengal, expressed the following sentiments at the last anniversary of the Bengal Christian Association, of which he is President:—

"While on the subject of education it is impossible for me to ignore the protest which has of late been firmly entered by many of our influential countrymen, including the distinguished leader of the Brahmo community and a talented writer in the last number of the *Calcutta Review*, against what has been called the *godless system* of education patronized by the State. What might have been admitted as a necessity fifty years ago, may now have entirely changed its character..... Those whom it might have been necessary at first to bribe into the public schools are now of their own accord scrambling for the same with schooling fees in hand. The ground now urged for justifying the exclusion of religious tuition was unknown in those days. And it is urged—not by sincere votaries of Indra and Yama, but by the very men who disbelieve Indra and Yama—not by men jealous of any doctrine that might undermine the foundation of the Vedas and Puranas, but by the very men who attach no divine authority to the Shastras. It is the men who care for no religion at all that desire the perpetuation of education without religion. All who have any respect for things divine—all who have a lively faith in things supernatural, appear now to have taken alarm at the irreligious system of education prevailing in the public schools."

Some years ago the orientalist, Dr. E. Roer, when Inspector of Schools in Bengal, stated in one of his reports on Government Schools:—

"In fact, no provision is made to implant in the minds of the pupils a consciousness of duty or a reverential feeling towards the laws of the country."*

The neglect of this naturally leads to a contempt for authority, both public and parental. A writer in the Calcutta *Englishman* concluded a letter on the educational policy of Government with the following quotation from *The Tempest*:—

"You taught me language; and my profit on't,
Is, I know how to curse; the red plague rid you
For learning me your language."

* Bengal Public Instruction Report, 1857-8. Appendix A, p. 127.

The Rev. S. C. Ghose, Assistant Government Bengali Translator, who prepares the weekly report on the Bengali Press, says that it gives "a very very meagre idea of the scurrilous tone and abusive character of the vernacular papers."

The writer by no means affirms that all the *alumni* of Government Colleges lead immoral and disreputable lives. Such is not at all the case. The only conclusion he draws is that sufficient testimony has been adduced to show the necessity of taking immediate measures to raise the moral character of the Government education, including the University studies. The great question is, What should be done? *The Indian Mirror* says:—

"It is high time that the Senate of the Calcutta University should be moved to improve the moral tone of the undergraduates and graduates, by introducing such books in the curriculum as are calculated to achieve that purpose. The country naturally looks to the University for the healthy training of Native youths, not only for their intellectual culture but also for the formation of their moral character, and if the studies it prescribes, the examinations it holds, and the titles it confers, instead of realizing such expectations, tend only to produce a race of men possessed of extensive and varied but not deep knowledge, and mostly inoculated with the dangerous doctrines of modern scepticism and materialism to such an extent as to deny the authority of God and conscience, then the public must bitterly complain and loudly protest. It will perhaps be said that the University, with all its good intentions and high aims, is powerless to stem the tide of infidelity. In this plea of inaction there is but a particle of truth. We do not of course believe that the University can make its educational machinery, however perfect it may be, an engine of spiritual reformation. We do not expect it to perform the functions of a Missionary Society, and convert the hearts of our young men. Mere books and examinations, titles and honors, cannot altogether make us holy. Yet we believe the University can do a great deal. The influence of good books, the lives of individuals and the history of nations have amply attested. All that we contend for is that some such books should be introduced into the University course as are specially fitted to rouse the moral ideas and sentiments of the mind, to check vicious habits and to form better habits of honesty, rectitude and self-government, and above all to infix in the mind such general conceptions of the Supreme Moral Governor as are essential to morality. Such books should be graded so as to find place in each of the examinations from the Matriculation to the M. A., according to the capacities of the pupils. A candidate for University distinction will thus be enabled from his 'Entrance' to pass through a regular series of moral lessons in the appointed course of studies. We should recommend extracts from writings of men like Butler, Paley, Tulloch and Abercrombie." 17th July, 1872.

A correspondent of the *Indian Mirror* shows that the above measure would be received with gratitude by parents of all religious denominations.

"It is not theological teaching for which I contend, but moral

education. The former is wisely interdicted in all schools and colleges supported by the State, as it would convert these institutions into proselytizing agencies and cause serious and unwarrantable interference with the prejudices and feelings of the subject population. There is nothing, however, in the educational character of India to prevent moral training, in which all classes are equally interested and which all would hail with alacrity. Hindus, Mahomedans, Parsees and Christians would all be delighted to see their children brought up in the knowledge and practice of virtue, and far from feeling disaffected would feel profoundly grateful for the blessing. It may be asked—can we teach morality without religion? Certainly not. A belief in God is the foundation of morality; without such belief it would be as absurd and hopeless to engraft moral ideas and habits in the youthful mind as to build a solid fabric on a sandy basis. No student would accept the obligations of morality if he did not recognize the Supreme Moral Governor. It is therefore beyond all cavilling and controversy that it is impossible to upbuild moral reformation on an absolutely secular and godless basis."

The measures proposed by the writer are the following:—

"In the first place I should recommend the study of Natural Theology, not as a separate subject, but in connection with the various branches of the physical sciences which are at present taught. In explaining and illustrating scientific facts the teachers and professors should, in a devout spirit, point out the marks of Divine wisdom and mercy which they manifest. No opportunity should be missed to lead the mind of the student from "nature up to nature's God." Paley's Natural Theology, which was once a text book in the Entrance class, and similar works may be advantageously introduced in the University curriculum.

"Secondly, special attention should be devoted to ethics. The candidates for Matriculation should learn the elements of the science, its higher branches being reserved for the advanced classes. The students must not only be grounded in a comprehension of the true theory of morals, but should also study practical ethics and the whole round of man's duties. In order to teach moral science efficiently the teacher should, as far as possible, draw illustrations from the life and character of his pupils, and make constant appeals to their moral feelings and sentiments with a view to their culture and development.

"Thirdly, such books or extracts should be introduced into the University course as may appear to competent judges to be well calculated to instil high moral principles, such as honesty, veracity, charity, courage, sobriety and patriotism in the youthful mind.

"Fourthly, as no scheme of moral teaching can be succesful unless the teachers possess unexceptionable character and can set good examples, the Education Department ought to be immediately weeded of all men who are known to be addicted to immoral habits, and no such persons should be appointed in future as teachers. A single man of evil habits can corrupt hundreds of young men placed under his care. The Government cannot therefore be too careful in selecting those upon

whom must rest the responsible task of training up the rising generation of the Native community. The strictest control should be exercised over the teachers and every instance of grave offence should be punished.

"Fifthly, one of the superior tutors of each school should be invested with the title and duties of Discipline Master, and to him both teachers and pupils should be amenable in the matter of moral discipline. He is to be held responsible for the entire moral economy of the institution, and he should do all in his power to enforce purity of character.

"Lastly, young men should be kept as far as possible from the influence of temptations. Hence it is desirable that public schools should not be located in the vicinity of houses of ill fame or liquor shops."

The above recommendations are admirable as far as they go. The chief remark, perhaps, is, that instead of appointing a "Discipline Master," it should be considered one of the chief duties of the Principal of a Government College to watch over the moral character both of teachers and students. This should be carefully taken into account in making such appointments.

It will be seen from the foregoing extracts, that the sad state of morals which they depict is largely attributed by the people themselves to the Government system of education. It is lamentable that Hindus should be obliged, as it were, to use entreaties to save their children from the pernicious effects of a godless education devised by men professing Christianity.

Missionaries are specially bound to use their influence in securing a higher moral tone for the education imparted in Government Schools and Colleges. Some of them are members of Senates, and their responsibility is therefore the greater.

Originally Moral Philosophy was not an optional subject for the Calcutta B. A. degree. The last Madras Public Instruction Report says, "Ethics have hitherto been taught only in the B. A. course, and from the year 1874 Moral Philosophy is to disappear except as an optional subject..... It does seem to be a mistake to banish from our schools and colleges, in a country in which the public code of morality is often essentially false, all systematic instruction in that science which 'teaches men their duty and the reasons for it.'" (p. 39.)

*Native Public Opinion*, a Madras Journal, thus comments upon the exclusion of Moral Philosophy from the University course except as an optional subject:—

"We are bound to protest in the most emphatic terms against the exclusion of general ethics from the system of studies prescribed for the University Examinations. Our surprise is really inexpressible at finding that it is seriously contemplated to remove this subject of vital importance from even the B. A. course, and place it in the category of optional studies. We do not inquire if the University authorities are wise in adopting such a step; we are tempted to ask if they are sane?

While the earnest friends and well-wishers of humanity all over the civilized globe are ransacking their brains to discover new means to prevent vices and crimes in preference to punishing them, what should be thought if an University should coolly and deliberately set aside some of the best means we happily possess already? It seems our youths are to be carefully taught to direct the level and the theodolite, but are not to know how to direct their feelings and passions. They are to study the relations between the sides and angles of trilateral figures, but are to remain totally ignorant of the relations between themselves and their fellow-men. They are to be thoroughly versed in goniometric functions, but are to be thoroughly in the dark as regards the most important functions of social life. Can absurdity further go? We should, on the other hand, insist with all our might upon having ethics carefully taught as soon as the student is able to understand ordinary English. A graduated series of books upon the subject should be named, the lowest of the series being included in the Matriculation course, and the highest in that for the B. A. degree." 23d October, 1872.

It is admitted that it will be very difficult to arrange satisfactory courses on the subject. Cold scientific treatises are almost valueless. If made the vehicles of teaching a materialistic philosophy, they would do more harm than good. As a guide to examiners and teachers, it is desirable that certain text-books should be specified as models. The subject is so extensive and the views on some points are so conflicting, that this seems absolutely necessary. It should be clearly understood that the aim is practical—not mere theoretical discussions. Candidates for the B. A. degree should, of course, have some acquaintance with the different schools; but such questions should be avoided in the earlier examinations.

The objection may be made that the study of Moral Philosophy is of no avail when revealed religion is ignored. It is freely allowed that it loses very much of its value; but its teaching is by no means useless. God's law is so far written on the heart. Appeals to the conscience will not be *entirely* without effect. It is true that in the hour of strong temptation such restraints will be snapped like Samson's green withs; but *some* good will be done. One of the greatest benefits resulting from the study would be that Government Professors, so disposed, would have suitable opportunities for making personal appeals to the students.

The writer does not know any work on the subject exactly suited for the Entrance Examination. Hole's "Practical Moral Lesson Book," now in course of publication by Longmans, gives some idea of what is proposed. Whateley's "Lessons on Morals" may also be mentioned. There is a small manual, "Hints for Youth," "selected from various English authors," published by the Mysore Director of Public Instruction. It contains some excellent lessons. Its grand defect is that God is

almost completely ignored. The system of morals is, on the whole, little more than utilitarian. Dr. Duff remarks of a book much studied in the indigenous schools of Bengal, "even its best parts can scarcely be said to rise beyond the inculcation of a *secular sort of prudence.*"

Books prepared by a man well acquainted with the conditions and feelings of the students, sympathizing with them in all their struggles in the "battle of life," would be far more useful than those intended for a different zone and very different circumstances. Poetical extracts might be included with great advantage.

The first Text Book, for the Entrance Class, might treat specially of *Personal* Duties, including duty to God. The second, for the First Arts Class, while not overlooking the subjects in the first, might dwell more on *Family* Duties. The third, for the B. A. Class, might review especially the Duties of a *Citizen.* The different theories of morals might also be explained in the last.

It would occupy too much space to describe in detail the subjects which might be included in the above Manuals. Only one or two may be mentioned. Questions connected with Social Reform would be noticed chiefly in the second volume. The third might contain hints on the choice of a profession, the duties of each, success and failure in life; self-improvement; modes in which the educated may benefit their ignorant countrymen, &c. Some good suggestions on such points will be found in the Convocation Addresses of the three Universities.

As already mentioned, it is the duty of Missionaries to endeavour to raise the moral tone of the teaching in Government Schools and Colleges. But their own Institutions would be greatly benefited by the subject being expressly prescribed for University Examinations. This would raise it greatly in the estimation of the students.

Scripture History, if introduced into the University course, would cover the Historical books of the Bible. Moral Philosophy may be so studied as to include large portions of the Epistles and some books of the Old Testament which are apt to be overlooked in schools.

While Missionaries would chiefly use the Bible itself in teaching this subject, it is desirable, to secure more system and fit the students better for the examination, that some text-book should also be employed. This might indicate the Scripture passages best suited for study in connection with each topic.

Unquestionably the Missionary who has most advantages for the preparation of such a work is the Rev. Dr. Murray Mitchell, author of the well-known "Letters to Indian Youth on the Evidences of Cristianity." The taste of the most fastidious would be met so far as style is concerned; while no other Missionary has labour-

ed for years in the two greatest cities of India. The Free Church Mission could not confer a greater boon on Indian Missions than by enabling Dr. Mitchell to devote himself for a few years chiefly to the preparation of Christian literature.

The treatise specially written for Missionary Institutions would probably be also read, to some extent, in private by students in Government Colleges.

Wayland's "Moral Science" and another American treatise Hubbard Winslow's "Elements of Moral Philosophy," would yield, very valuable materials.

*Miscellaneous Subjects.*

**Entrance English Course.**—One great defect in connection with the Indian Universities has been the encouragement given to "Cramming" by appointing text-books for examinations. The *Madras Mail* says:—

"A profound ignorance of English, even on the part of some of the graduates of our University, has become almost proverbial. There are exceptions we admit, but they are very rare ones. We have often had the opportunity of perusing the compositions of the *alumni* of the Madras University, in communications addressed to us; and the first thing that struck us was the almost total disregard of the principal rules of syntax, and the most atrocious mutilation of the 'Queen's English.' This we are of opinion, is wholly the result of the present system of 'Cram'; for the candidates are coached up in that particular portion only which they require to enable them to 'get through' their examinations, and are left in profound ignorance of the general principles of English grammar and composition."

The *Pioneer* bears similar testimony with regard to North India. The University authorities are becoming alive to the evil. The *Bombay Educational Record* remarks:—

"The Syndicate of the University of Calcutta has intimated that no books or portions of books will be laid down for the Matriculation Examination in the English language, to be held after December 1873. *The Madras Journal of Education* thinks that the University of Madras could not do better than follow suit. Our contemporary is of opinion that naming books for Matriculation really amounts to 'cram.' Bombay has long been in advance of her sisters in this respect." September, 1872.

Merely for the study of English, the selections were often very injudicious. A competition-wallah in *Macmillan*, describes a visit to a Govenment English School in Bengal:—

"The class was engaged on 'The Deserted Village.' Each scholar read a few lines, and then gave a paraphrase of them in the most grandiloquent and classical English. I sat aghast at the flowing combination of epithets which came so naturally to their lips; not knowing at the time that the natives who have been brought up at the Gov-

ernment Schools, having learnt our language from Addison and Goldsmith, use, on all occasions, the literary English of the last century."

But the chief gain will be that selections can be made, the study of which will promote the grand ends of Missionary education. It is true that occasionally the "Entrance Course" yielded valuable lessons; but, in the majority of cases, the choice was simply guided by literary merits.

Although greater time will hereafter be given to English composition, books must still be read. It is of very great importance that those studied in the Entrance class should be most carefully prepared to meet all the wants of the case. The opinions of educational Missionaries on the subject throughout the country should be collected, and books compiled in accordance with the wishes most generally expressed.

English Text-Books for the F. A. Examination might also be given up with advantage. Much valuable time is wasted on minute points of no importance, while knowledge calculated to expand the mind and enable students to take intelligent views of their country and the movements of the age, is neglected.

**Expurgated Native Classics.**—It is not necessary to adduce further evidence to prove that every book written by a Hindu or Mahomedan should be subjected to strict scrutiny before it is admitted into a Missionary Institution. The opinions of Hindus or Mahomedans on this point, are not a sufficient guide. Their consciences have been so deadened by the religions they profess, that they often seem lost to all sense of modesty. A pundit will explain to young men in most disgusting detail an obscene passage, apparently without having an idea of the impropriety. Even a B. A. in a Government college, has selected a filthy stanza for paraphrase.

The mere fact that a book is printed by the Government Educational Department, or prescribed by a University, is not a sufficient safeguard. As a Missionary observed to the writer, it is "enough to make a man's hair stand on end" to read some of the abominable passages contained in books with the above sanction. Although some men may attempt to defend obscenities in native books by similar passages in Juvenal or Ovid, public opinion will indignantly reject such an excuse. If Missionaries take up the matter cordially, "pure" literature will be secured both for Government schools and the University course.

The writer condemns any *changes* in Native classics to make them fit for use; but he sees no objection to the *omission* of objectionable passages. In some cases the latter form, as it were, the preface, and do not affect the real body of the work. Thus the introduction to the Gulistan contains the following:—

"It is in tradition of the prince of the universe, glory of creatures,

mediator of both worlds, most immaculate of men, the last of the prophets, Mahommed Mostefa, upon whom and his be God's blessing and peace.*"

The above is found in the Government editions and in the Native editions commonly used in Mission Schools. A zealous Mahomedan teacher will naturally expound the passage, even in a Mission school, with great pleasure.

If the Government and Native editions of the Bostan are read, the following will come before the pupils :

"Before he (Muhammad) cast out Lát and Uzza,
The Pentateuch and Testament he cancelled."

Lát and Uzza were idols worshipped by the Arabs. The meaning of the verse is, that Muhammad thought the Christian Scriptures more mischievous than these idols, and devoted his earliest efforts to their abrogation.

C. J. Rodgers, Esq. of Umritsur, to whom the writer is indebted for the foregoing extract, says,

"I once heard a Moulvie teaching the '*Akwan us Safá.*' He was on a passage in the preface, 'The Finisher of the Prophets.' And then he went on to the verse,

"Muhammad is the leader of mankind and life;
By him sinners have intercession.
Muhammad is Lord of heaven and earth,
He is the refuge of the day of judgment."

"He quietly upset all Christian doctrine, and preached Muhammad according to the above text."

No books containing such statements should be admitted into *Government*, and much less into MISSION, Schools.

It is very important to induce Government to act in this matter. Expurgated editions, published by Christian Societies, would have very little influence.

Some books require much more expurgation than others. Mere "Selections" must be made in some instances. This has already been done for the benefit of young officers, formerly obliged to read filthy stories. Similar care should be taken of the morals of students in Government Colleges.

*Teachers.*

**Distinct Evangelistic Agency.**—A few years ago this was suggested by the Rev. W. Miller in his "Lectures on Scottish Missions." One or two extracts may be given; but readers should consult the original for a full statement of his views:—

"For these reasons, I am, for my own part, clear that, practically, it is well and even necessary that, along with the preparatory work

* Translation by Ross, p. 89.

which must ever be the chief object of Mission Institutions, there should be likewise some separate direct efforts for the winning of individual souls to Christ. There should be some agency going forth in all simplicity, knowing, in the most literal sense, nothing but Christ Jesus and Him crucified, depending in no degree upon any human wisdom, trusting for all its efficacy and power only in the promised help of the Holy Spirit. Such an agency I place as the first and greatest thing which Scottish Missions in India need." pp. 39, 40.

The following remarks describe the classes among whom such a Missionary should labour:—

"There are now in all the great centres of population, groups, I should almost say multitudes, of men educated in the English language and English thought—chiefly, but not wholly young men—who are in a state comparatively well fitted to understand and to be influenced by the direct systematic simple proclamation of the truth as it is in Jesus. Of these the many that constitute the higher classes in Mission Institutions, or who have been already trained in them, have, in virtue of that training, no small amount of dormant belief in its divine authority. And even the others who have been wholly educated where the truths of revelation are in no way acknowledged,—even they, through the indirect effect of Mission Institutions mainly, but also through other Christianizing influences—have had their minds, in some small degree, turned towards divine things. As a class, these men are prepared as no other portion of the Hindu community has hitherto been to be moved and stirred by the truth brought home to them with living power." pp. 41, 42.

The need of such a district agency is thus shown:—

"It is hardly necessary to tell you that among a class so numerous, so interesting, and so closely connected with themselves, Scottish Missionaries have been attempting something. By lectures, such as in another connection have been spoken off, by private intercourse, and in many ways, they have endeavoured to bring the Gospel to bear upon this newly risen section of the Indian people. But little, I need hardly add, can in this way be done with satisfaction to themselves or profit to the Church, by men already overtasked with their own immediate work, and requiring generally to strain every nerve to preserve it from extinction. Work thus done by those whose thoughts are turned in a different direction, and who cannot in conscience leave or neglect the sphere that has in Providence been assigned to them—such work can never in any sense occupy properly a field like this. It can, at the utmost, serve only to show, as it has shown, that the field is there, and that the way is open to labour in. What is needed is some direct agency, distinct from that which has to do with the Institutions, but supplementing the work done in them, building on the foundation that has there been laid. That agency would require to be distinct and separate so far as this, that at least one man should devote himself exclusively to this purely and directly religious work. He would, indeed, be aided, with all his heart, by every true Missionary engaged in educational work. But of all the efforts of the

Mission in this direction, the new man would be the centre point and the director, though all would aid in the execution of his plans." p. 43.

Mr. Miller does not say "exactly how this needed new agency would work. This would depend largely on the man or men sent forth for it. He or they would require to clear their way and mould their method for themselves."

The Church of Scotland appointed an able Missionary, the Rev. C. M. Grant, B. D., well qualified in every respect, to labour among the educated classes in Calcutta. He taught the Scriptures and the Evidences of Christianity to the students attending the General Assembly's Institution, and he sought to benefit educated Hindus beyond the direct influence of Missions.

With regard to the latter, there is no difference of opinion. All are agreed that they afford a large and important field of labour, almost unoccupied at present. The only question is, whether a Missionary who gives *only* religious instruction in an Institution is likely, humanly speaking, to be more successful than one who takes part also in other studies?

The health of Mr. Grant gave way so soon, that the experiment cannot be said to have had a fair trial. The question, for the present at least, must be settled more by general principles.

It is undoubted that of all studies religion is the most disliked by Hindu students. It has been called the "bitter pill" which they are expected to swallow. If a Missionary has only to do with the students in a subject which is distasteful, it will be extremely difficult to gain an influence over them.

The late Dr. Ewart said:—

"In my opinion, the Missionary can neither get nor retain an influence over *scholars*, unless he be himself actively engaged in communicating knowledge to them."*

The Rev. A. Burgess, formerly of the Wesleyan Missionary Institution, Madras, remarks:—

"Some people would dispose of the difficulty by giving all the secularities into the hands of laymen, and confining the Missionary to religious teaching, and to the general oversight of the School. Such an arrangement would of course be exceedingly agreeable, as far as his personal comfort is concerned, as it would relieve him from a great deal of hard fag, and set him free for many a favourite scheme. But would it really improve his moral influence among the youths under his superintendence? Would the energy thus spared be more wisely expended by this system of diffusion than by concentration? We are strongly inclined to think not. His position would thus be altered, he would be the chaplain, and only in theory the Principal of the Establishment. He might flatter himself that he was diffusing his mind over the whole, and

* Bengal Conference Report, p. 71.

he might retain the nominal headship, But except in a few very extraordinary cases, such an idea would only be a pleasing delusion, and the *real power* would be his who was constantly engaged in the work of directing and stimulating the intellects of the students. Perhaps Dr. Arnold is as good a model as one could select, on the whole, of a scholastic minister, Few, if any, have been as successful as he, in impressing their *character* upon their pupils ; but the reader of his life will find that he owed this result very largely to his indefatigable zeal and earnestness as a *Teacher*. The sixth form lads felt that he had their intellectual, social, and spiritual interests all at heart. And thus the sermons in the college chapel, and the literary exercises in the class room reacted upon each other,—the former being listened to with a peculiar interest and appreciation, while even the monotonous toil at the desk was invested with a dignity approaching to sacredness. For he could stoop from his chaplaincy to be a drudge for Rugby. He now enjoys his reward, and a sublime one it is. His position, setting aside the native superiority of the man, is not, we admit, quite parallel with that of a scholastic Missionary in this country. Here our primary and avowed object is not to train men for civil life, but to convert them to a new faith. And yet the example just given will serve as an apt illustration of a principle which an experience of ten years has rooted in our creed, that a Missionary can make very little out of a school, unless he is prepared to *identify himself heart and soul with it.* Not that he needs wear himself out with mere elementary iterations, which can be as well carried on by a cheaply paid subordinate. His time is, or ought to be, too valuable for such an expenditure of it. But the more closely he gets at the mind and heart of his pupils, the more likely he is to win them over to Christ. And we do not see how he can gain such an intimacy with them, by simply spending an hour a day in a scripture lesson, which will in most cases be absolutely distasteful to them, at least for some time. If he be the right man for his office, we think his very presence will communicate a healthy influence. The integrity of his life will be a witness to all the classes. His own punctuality, diligence, and skill will be a constant stimulus to his colleagues in the school. He will in this way, though not formally, yet most effectually, diffuse his mind through the ranks of his pupils. And he can easily arrange moreover to give the junior classes an address of a directly religious character, once or twice a week. But by all means let him gain the confidence and affection of a select number, and arming himself with every kind of truth within his reach, labour to effect an entrance for the Gospel. Let him take an active part in all their leading studies, so that they may look up to him as their intellectual father. They will then listen to his religious teachings, prepossessed in his favour : their love and respect will be his. This appears to us one of the main reasons why the *Missionary* should take part in secular Education." *Harvest Field*, vol. II., pp. 169-171.

The writer agrees with the above remarks. They seem to be confirmed by the success which attended the labours of men like Anderson who acted upon this principle.

At the same time there are two extremes. The one to be more

dreaded at present is, lest the secular studies should so absorb the time and strength of the Missionary, that the great end suffers.

**Native Teachers.**—Well-trained Christian teachers, consistent in conduct and thoroughly Missionary in spirit, are one of the most crying wants in Missionary education. They have an acquaintance with the workings of the Hindu mind which no European can possess; they can come in closer contact with the students, realizing their difficulties, and knowing which appeals may be used with greatest force. The success of many Missions has, humanly speaking, been largely owing to this agency.

The various classes of teachers employed in Missionary Institutions may be briefly noticed.

*Pundits and Munshis.* Poetry, grammar, and the classical languages of India are often taught by such men. As a rule, they are bigoted Hindus or Muhammadans, proud of their fancied learning, and looking down upon European science and religion.

There is a special danger lest their influence should be exerted against the Gospel. This is particularly the case where they command the respect of the pupils. Some of them, it is true, are so wanting in the power of managing a class, that a teacher of English requires to be present to maintain discipline. No doubt some pundits have great knowledge and teach fairly. In other cases ordinary teachers would succeed better. A watchful eye should be kept over bigoted men, if employed.

*Non-Christian Teachers of English.* Such men vary much. Probably a good many have no religious earnestness, one way or another. Some are convinced of the truth of Christianity, but are kept back from a public profession by the numerous strong ties which restrain a Hindu from this step.

Most danger is to be apprehended from graduates educated in Government Colleges, but employed in Missionary Institutions as being excellent teachers of secular subjects. They are respected on account of their learning and position. Such men may secretly prejudice the students against Christianity. Even if they do not, their holding back themselves is a sort of tacit declaration that the Gospel is unworthy of acceptance. All teachers of this class should be discontinued as early as possible.

*Christian Teachers.* A mere nominal profession of Christianity is of little value. A moral Hindu is greatly preferable to an inconsistent Christian, who brings disgrace on the name by which he is called. It is also important that Christian teachers should be of sufficient mental calibre to be respected. High moral character, it is true, will give a Christian influence whose mental powers are comparatively low; but such cases are rare.

In some Institutions, from the great scarcity of Christian teachers, one man is employed to teach the Bible to the pupils of Hin-

du teachers who far surpass him in ability. There is great danger lest this should lead Christianity to be despised. It may be asked, what is to be done?

Two or three classes may be thrown together for religious instruction under a well-qualified Christian teacher.

A *gallery lesson* may be given to a large number of children. If properly conducted, this is a very efficient means of imparting religious instruction. Provided the attention of the children can be secured, the influence is somewhat like that from a large congregation.

But only junior or senior classes can thus be taught together. If the disparity is too great, it is impossible to interest all.

*Teachers' Meetings.* Under the head of Elementary Schools, efforts for the benefit of teachers have been strongly urged. This is also important in the case of those employed in English Institutions.

The true conversion of non-Christian teachers, the elevation of the Christian character of those who have avowed themselves on the Lord's side, ought to be the Missionary's aim. Over no men has he more influence; the conversion of none is of greater importance to him in his work. Prayerful and earnest efforts should be made for this purpose, but so guided by wisdom as not to excite suspicion or disgust.

Weekly Meetings with teachers to discuss School arrangements, to receive suggestions, and to give counsel about work, would, if properly conducted, be of great value. It would be worth while, if necessary, to give up an hour's teaching for such a purpose. In the absence of weekly meetings, monthly ones would be advantageous.

Missionary Institutions can never be considered properly equipped, until there is an efficient staff of trained Christian teachers, animated by a Missionary spirit. Unceasing efforts should be directed to secure this.

*Miscellaneous Efforts.*

**Circulation of Tracts.**—Much good may be done in this way with God's blessing. Fly leaves, both in the Vernacular and English, may be circulated. A few prefatory remarks by the Missionary on the subject, would cause them to be read with increased interest. Publications *bought* are most likely to be preserved and read. There is generally in large Institutions a teacher who sells school books, before or after school hours. If he kept a supply of the small Christian narrative tracts, now issued by several Societies, and displayed them properly, they would meet with a fair sale. Some might be induced to subscribe for cheap periodicals. A Missionary in Calcutta persuaded about 300 students to purchase a Zenana Magazine.

If a Missionary gives such efforts a good start, they will go on afterwards with very little attention.

**Lectures.** These have been employed for many years in the Presidency towns. They are a useful means of benefiting the educated young men generally, as well as the students in Missionary Institutions. A lecturer remarked to the writer that the temptation was to think too much of the few European auditors. Hence the addresses are not unfrequently too high for those intended to be reached.

The ex-students of Missionary Institutions often attend such lectures. They are therefore a useful link in keeping up some connection with them.

**Debating Societies.** The Rev. J. Barton says:—

"Another way of doing good and acquiring influence is open to a Missionary connected with a College like ours, through the native Debating Societies. These are kept up for the most part by students, and though not long-lived, they are very popular. Their members are always glad to have the patronage and countenance of their European instructors, and I have often thus been enabled, as Chairman or Lecturer at one of these meetings, to give a religious turn to the proceedings, while it has gained me an introduction, and given me influence in native circles which I could not have otherwise reached." *C. M. Intelligencer*, May, 1870.

SUNDAY SCHOOLS.

Only a few remarks will be made on this valuable means of usefulness.

Attendance at such schools must be optional. The pupils must be *attracted*—not *compelled* to attend. It is cause of regret that, as a general rule, the difficulty of getting the pupils to come increases with their age. The younger classes turn out far better than the more advanced.

The *Lucknow Witness* recommends the free employment of *singing*. Skilfully conducted, this will certainly be an inducement to attend. Variety in the lessons should be studied. They ought to be different from the religious lessons on other days. Portions of the Bible are regarded as a "twice-told tale," by some of the older pupils. They have read them in the junior school classes; they have read them in the senior school classes; they read them in College classes; they read them on week-days, they read them on Sundays "Sunday Schools and Sunday School Literature for India," has been suggested as a subject for consideration at the Allahabad General Missionary Conference. Well-arranged courses of lessons, somewhat like those prepared by the London Sunday School Union, are a great desideratum.

The Bible will still be the great object of study; but it seems

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desirable not to read a Gospel right through, as is done on week-days. Scripture emblems, the children of the Bible, Scripture characters, the parables and miracles of Christ, are a few subjects which may be mentioned. Scripture doctrines and duties would form excellent topics for the more advanced classes. An excellent work, "The Child and the Book,"* may be consulted with great advantage. The first of a proposed course on "Moral ideas to be developed from Scripture characters," is as follows:—

"1. **Ambition.**—*Its nature*, Miriam and Aaron, Numb. xii. 2; Absalom, 2 Sam. xvi.; Adonijah, 1 Kings 1, 5.; Sennacherib, 2 Kings xix. 23. *Its consequences.* Its connection with pride and covetousness, Heb. ii. with strife and contention, James iv. 1, 2. *Its punishment.* Prov. xvii. 19; Isaiah xiv. 12." p. 245.

It need scarcely be added that such lessons, to be effective, must be carefully prepared in a prayerful spirit. "The pupils will attend languidly to what is taught languidly."

Class instruction in Sunday Schools is fitly concluded by an address. In the case of English Institutions, the pupils can be arranged in divisions, acccording to their age. Here also due preparation is necessary. It is well worth while for a Missionary to devote much effort to drawing up a series of addresses specially adapted to his pupils. Like the lectures of a theological professor, they will serve as the bases of addresses to successsive classes of students.

Every Mission Day School should have also a Sunday School. Not only is additional Christian teaching thus afforded, but valuable ideas regarding the Lord's day are given even to Hindu pupils.

### Grant-in-Aid Rules.

The prominence given to the Grant-in-aid system was a distinguishing feature in the Educational Despatch of 1854. This is thus recognized in Sir Charles Wood's Despatch of 1864:—

"2. It is scarcely necessary to remark that, under the Despatch of 19th July, 1854, it was intended that the system of Grants-in-aid should take its place among the educational arrangements of India as one of the most important means of extending the opportunities of education to the great mass of the population. It was, indeed, anticipated that the system of Grants-in-aid might, to a great extent, take the place of Government schools, and that in this manner education might be more widely spread with a comparatively less expenditure of public money."

The Grant-in-aid system was adopted after very mature consideration. The question was not simply, whether Government or Aided schools would impart a more efficient *secular* education at the *commencement*. Sir Charles Wood took a far more com-

* Published by the Sunday School Union. 3*s*.

prehensive view. The Despatch of 1854 justly observed, that the Grant-in-aid system "possesses the additional advantage of fostering a spirit of reliance upon local exertions, and combination for local purposes, which is of itself of no mean importance to the well-being of a nation." (§ 52.)

But the chief excellency of the Grant-in-aid system is, that, to a large extent, it *solves the religious difficulty*. Whatever opinion may be formed as to the effects of mere secular and moral instruction, all enlightened men are agreed that an education, based on true religion, is incomparably more valuable.

The Indian Governments were all favourable to the adoption of the Grant-in-aid system. Some of the Directors of Public Instruction also approved and sought to carry it out. The rules adopted in the Bengal Presidency are simple and satisfactory. After stating the information which must be afforded, the rules are the following:—

"4. The Government will not interfere with the actual management of a School thus aided, but will seek, upon the frequent Reports of its Inspectors, to judge from results whether a good secular education is practically imparted, or not, and it will withdraw its aid from any School which may be for any considerable period unfavorably reported upon in this respect.

5. In giving Grants-in-aid the following principles will be observed:—

(*a*) The Government will always endeavour so to give its aid that the effect shall not be the substitution of public for private expenditure, but the increase and improvement of education.

(*b*) Grants will be given to those Schools only (with the exception of Normal Schools and Girls' Schools) at which fees of reasonable amount are required from the Scholars.

(*c*) In no case will the Government Grant exceed in amount the sum to be expended on a School from private sources.

(*d*) For Schools educating up to the University Entrance Standard the Government Grant will not, as a rule, exceed one half of the income guaranteed from local sources.

(*e*) For other Schools in which the expenditure is more than Rs. 30 per mensem the Government Grant will not, as a rule, exceed two-thirds of the income guaranteed from local sources.

(*f*) The proportional amounts above laid down for Government Grants are *maximum* amounts; and it must not be assumed that the *maximum* will in all cases, and as a matter of course, be sanctioned.

(*g*) The conditions of every Grant will be subject to revision periodically at intervals of 5 years commencing from the date of sanction.

(*h*) It is to be distinctly understood that Grants-in-Aid will be awarded only on the principle of perfect religious neutrality, and that no preference will be given to any School on the ground that any particular religious doctrines are taught or not taught therein."

In the Madras Presidency the system first introduced provided grants for the following objects :—

"1st. The payment, in part, of the salaries of Schoolmasters and Mistresses.

2nd. The payment of Normal, and certain other, Scholarships.

3rd. The provision of books of reference, maps, &c., and, in some cases, of school books.

4th. The establishment and maintenance of school libraries and public libraries.

5th. The erection, purchase, enlargement, or repair of school buildings.

6th. The provision of school furniture."

The leading feature is that all the Grants are for specific objects. The great bulk of the expenditure is in salary grants.

Teachers are divided into five grades. The examinations necessary are the following :—

For the 1st grade, the examination for the degree of B. A.
For the 2nd grade, the First Examination in Arts.
For the 3rd grade, the Matriculation Examination.

The tests for the 4th and 5th grades of Schoolmasters are specified in Schedule C.

Candidates are examined also as to their theoretical knowledge of education and their teaching power. The salary grants allowed are as follows :—

"10. A certificate of the 1st grade will render the holder eligible to such grant not exceeding the amount contributed by the managers of the school in which he is employed, as the Director of Public Instruction with the sanction of Government may determine, due regard being had to the amount of funds available for expenditure on grants-in-aid. Certificates of the other grades will render the holders eligible to the grants, provided that the amount of the grant shall not exceed the amount contributed by the managers of the School, and that it shall be competent to the Director of Public Instruction to assign a grant lower than the maximum, with reference to the manner in which the candidate may have acquitted himself in the certificate examination.

| | | | | |
|---|---|---|---|---|
| A certificate of the 2nd grade to a monthly grant not exceeding | | | | Rs. 75 |
| Do. | of the 3rd grade | do. | do. | „ 50 |
| Do. | of the 4th grade | do. | do. | „ 25 |
| Do. | of the 5th grade | do. | do. | „ 10 |

Ordinarily the maximum Grant will not be assigned to a teacher on being first employed in that capacity.

11. In the case of Masters employed in Schools intended mainly for European or East Indian pupils, the examination for certificates of the 4th and 5th grades may be conducted in English, and in such cases the language test for the 5th grade shall be that which is prescribed in the Schedule as the English test for the 4th grade.

12. Graduates of Universities in Europe, America and Australia and of other Indian Universities, and holders of certificates granted by the Councils of Education in England or Ireland, will be placed in such grades as, in the judgment of the Director of Public Instruction, their attainments and other qualifications may render appropriate."

A *half* salary grant is allowed to certificated teacher. Only *one-third* can be claimed for an uncertificated teacher.

The Madras Rules are much more complicated than those in Bengal, involving a good deal more trouble. But so far as salary grants are concerned, the most objectionable rule is that which requires Missionaries receiving *half* salary grants to *give four hours a day to secular instruction.*

The writer is not sufficiently acquainted with Government Colleges throughout India to know the number of hours the professors are required to teach on an average. In some cases at least, he knows that it is only four hours a day. But this is far from representing the whole of their work. The University Examinations are nearly all in writing. Successful competitors must have had a great deal of practice in this way. Hence the professors require to set numerous examination papers, which must be looked over carefully. Besides, the subjects taught often need preparation. Sometimes there are allusions whose meanings necessitate long inquiry. It may be said that a Government Professor with four hours' direct teaching, has two hours' additional labour at home. Six hours a day of severe mental effort is quite enough for any man in India.

Some educational Missionaries have taught six hours a day; but this is bad economy in the end, for it has worn them out prematurely. Five hours a day is the maximum. Indeed, with large classes this is too much.

Supposing that a Missionary drawing a half salary grant teaches five hours a day, it will be seen that the Madras Director claims four-fifths of his time. For an equal payment he gets four hours' work a day, while the Mission gets one hour's religious instruction. Nor is this all. Ordinary teachers are supposed to be paid the market value of their services. Missionaries are engaged only on the principle of receiving subsistance allowances. A distinguished Cambridge or Oxford Graduate draws no more salary than any of his brethren. There are Educational Missionaries equal in mental calibre, in attainments, in teaching powers, to Government professors drawing more than double their salary. The Madras Director, however, claims to pay only half the *subsistance* allowance, while the full amount of secular work is exacted. Thus a Missionary Society receives perhaps Rs. 120 a month for what costs Government Rs. 600.

The change proposed is that in the case of a Missionary, Ro-

man Catholic or Protestant, not more than *three* hours' secular teaching should be required daily.

The Missionary Societies should urge this alteration. The Government would probably admit at once the justice of the request.

There may be some Missionaries who would devote four hours a day to secular teaching, whether required by Government or not; but there are others who wish to be freed from such bondage.

The opposition to the Grant-in-aid system has been strongest in the Bombay Presidency. The Director's Report for 1858-59 contains the following passage:—

"153. *Aided Schools.*—No grants have been made to proselytising schools in this Presidency, a circumstance that I cannot but look upon with satisfaction."

In the same volume an Inspector attempts to prove that Missionary schools do not "owe their origin to a mere spirit of philanthropy," and that Missionary subscribers do not "fall under the category of the 'other benevolent persons' spoken of in the despatch."*

Compelled at last to offer grants-in-aid, the terms were such to "proselytising schools" as to be simple mockery. The standards were the following:—

FIRST (LOWEST) STANDARD.

*Vernacular.*

1. *Reading.*—(Easy school books), clear and intelligent.
2. *Writing.*—Legible to dictation in the ordinary current hand, without gross mistakes.
3. *Arithmetic.*—(Inclusive of rule of three), sufficient for market and household purposes.

SECOND (MIDDLE) STANDARD.

*Vernacular.*

1. *Reading.*—(Advanced), and explanation.
2. *Writing.*—Good and correct, to dictation.
3. *Arithmetic.*—Complete.

THIRD STANDARD.

*Anglo-Vernacular.*

1. *English Reading.*—(Easy Poetry and History.
2. *Translation* into the Vernacular on paper.
3. *Writing English* to dictation (such as Goldsmith's History of England) without three gross mistakes.
4. *Arithmetic.*—(Complete), and Mensuration.

* Bombay Education Report for 1858-59, p. 254.

The above rules were also adopted by the Madras Director of Public Instruction for grants on the "Results" System.* It is not surprising that, after they had been in force for about four years, the Madras Government should have allowed that they had been "nearly a dead letter."

The present rules for payment for results in the Madras and the Bombay Presidencies are a great improvement upon those originally proposed; but the standards are yet too high.

In England children under seven years of age are not examined individually. There are good reasons for not adopting this rule in India; but this should be taken into account in fixing the standards. The teacher should be paid for as many of his scholars as possible. This is better than giving high grants for only a few.

In the Madras Presidency the lower class schools, which are chiefly under the "Results" system, are now supported by the Local School Boards. It remains to be seen how this will work. Prospects are, on the whole, not very hopeful for Mission Schools. It is to be expected that Hindu members in many cases will manifest the spirit towards "proselytising schools" exhibited by a former Bombay Director of Public Instruction. The wish to exclude native Christian children and other "low castes" is a bad symptom. It is very desirable for Missionaries to watch closely the working of the Act, and bring to the notice of the public any objectionable proceedings.

Grants-in-aid were longest denied in the Bombay Presidency, and even now they are very unworthy of a liberal Government. It is also the most expensive part of India, and consequently where grants are most required.

The rules for Vernacular Schools were not long ago much improved by adding a lower standard, by which the former first standard became the second.

One objection to the first standard is requiring a knowledge of the syllabary. This antiquated mode of teaching has been abandoned even by pundits in Bengal, and should not be required by the Bombay Director.

The rules for Anglo-Vernacular Schools are very elaborate, and interfere greatly with the management of schools.

The gravest defect of the Bombay Rules is that grants are made only on the "Results" system. This has its advantages for lower class schools; but it is quite unsuitable for the higher education. Hence, exactly contrary to the spirit of the educational Despatch of 1854, the higher education is almost entirely in the hands of Government. In 1870-71, there were only 10 candidates for the F.A. examination from Private Institutions,

* Madras Public Instruction Report for 1864-65, p. 111.

against 126 from Government Colleges. There were 60 candidates for the B.A. examination from Government Colleges, but none from Private Institutions.

The Rules ought to be revised in a liberal spirit.

### Preparation of Books.

If a clergyman invites people to attend Church, he may be told, "You wish me to come to hear *you* held forth!" Or he may be "chaffed," thus, "Preach better sermons and I will come." Without professing to judge how far the good man may have been influenced by the first consideration, or how far the second spur was needed; it may be said that such pleas should not be used where people had simply been told to go to *some* place of worship.

The *Church Missionary Intelligencer* informs the Christian public that the writer has had a "controversy" with some Bengal Missionaries. The "gist" is said to be that the writer is dissatisfied because they "do not use the manuals which have been prepared under the auspices of his excellent Society as extensively as he could wish;" or as a Bengal publication expresses it, because certain books for which the writer has "a special affection are *not* read." The writer is further urged to endeavour to produce school books of a better quality, worthy of adoption by Missionaries in Bengal.

The writer, from his connection with a Society which publishes Christian School Books, is of course liable to have the above construction put upon his protest against the use in Mission Schools of books prepared by secularists or on the principle of "perfect religious neutrality." In his appeal to Bengal Missionaries he distinctly placed before them three courses:

1. The use of books prepared by Drs. Duff and Mullens, the Rev. Messrs. Storrow, Long, and others, published by the School Book Department of the Calcutta Tract Society.
2. The introduction of the C. V. E. S. Series.
3. The preparation of new books by means of the large balance in hand belonging to the School Book Department of the Calcutta Tract Society.

The writer's "controversy" with *some* Missionaries in Bengal for the last twelve years has been, that they will not adopt any of the above three courses, but continue to use non-Christian Readers. The author of the article in the *C. M. Intelligencer* refers to the "decidedly inferior" "style" of some of the Bengali publications of the C. V. E. S. This has already been noticed, so far as that language is concerned. A few remarks may now be made about the English originals.

It is twenty years since the writer first attempted to compile

a series of Reading Books for Mission Schools in Ceylon. In 1854, with a good many modifications, it was issued in Tamil. Five years later the writer proceeded to England to compile an English Series. After it had been in use about seven years, he went again to England to revise the Series. A few months before leaving, he issued the following circular to Missionaries who had used the books. It also appeared in "Missionary Notes and Queries:—"

"DEAR SIR,—The Educational Series of the Christian Vernacular Education Society is now used, to a considerable extent, in Mission Schools throughout India. It was prepared to supply an obvious want. Books published by Government, or Societies, on the principle of perfect religious neutrality, are evidently not suitable for Schools, the primary object of which is to diffuse a knowledge of Christianity. On the other hand, books intended for *Christian* children in *England* cannot be well fitted for *heathen* children in *India*. The Series above mentioned is designed to be both Christian in character, and adapted to the state of the readers.

Actual use in Schools is necessary to bring out fully defects in books. Improvements must, to a large extent, be the result of experience. After seven years' trial, I am well aware that, in several respects, the Educational Series of the C. V. E. S. requires alterations. I am about to visit England (D. V.) to revise the Series, after careful examination of the latest British and American School Books. Very valuable aid would be given by Missionaries who have introduced the books into their Schools, favouring me with suggestions with regard to the changes necessary. I may mention a few points specially requiring consideration.

The Reading Books are of primary importance, as affording better opportunities than works on Grammar, Geography, &c., for conveying religious and moral lessons. Among questions respecting them, are the following:—

1. What proportion of the lessons should be distinctively Christian in character?

Religious instruction is best communicated by oral lessons from the Scriptures. There are, however, but few native teachers able to select passages specially adapted to the state of their scholars and to apply them to their consciences. In a Mission School it is very undesirable that the whole course of instruction, with the exception of one hour a day of Bible teaching, should be entirely secular. Hence the Christian element has been introduced into the Educational Series of the C. V. E. S., where it seemed *appropriate*, and in the Reading Books, some religious lessons have been interspersed. In six Reading Books, estimated to occupy four years of study, there are about 160 Christian lessons, or about one a week, though the distribution is unequal. It was not intended that such lessons should be used for teaching spelling, grammar, &c. This would be desecration. The idea was that once a week the *subject matter* should alone be considered. The lesson should be taught, if possible, by a Christian teacher who might explain

and enforce its truths. If a Christian teacher was not available, it might be studied under a Hindu, whose duty would be simply to hear it read and explain, if necessary, in the vernacular the meaning of the words. A few serious remarks to a Hindu teacher on his appointment would guard against the profanation of Christian truth.

2. To what extent should sacred poetry be introduced?

Some Missionaries think that if a Hindu youth repeats a hymn containing Christian sentiments which he does not feel, he is virtually taught to be a hypocrite. On this ground they would admit only moral songs into Reading Books. Generally, however, the matter is regarded in a different light. The hymns are understood to express the aspirations of the Christian authors—not of the boys who commit them to memory. It is also said that there is no essential difference between reading and repeating by memory. On the principle first mentioned, a Hindu youth should not be allowed to read the Psalms or many other portions of the Word of God. Carried out to its full extent, it would prevent a Christian parent from teaching hymns to his children unless he believed them to be converted.

I should be glad of suggestions as to what hymns should be inserted or omitted.

3. What illustrations of Christian faith and duty might be substituted with advantage for those given in the present Series?

4. What lessons, of any description, should be omitted in the new Series? They can be briefly indicated by mentioning the books in which they occur, with their numbers. On what new subjects might lessons be introduced?

5. Are any changes in the arrangement of the lessons expedient? Some wish the religious lessons placed by themselves. The objection to this is that, as a rule, books are read right through. For months the children would have only secular lessons, while at another period all the lessons would be religious. Hence, except in the advanced Reading Book, they have been interspersed and arranged so as to occur about once a week.

6. Are the present lessons too long or too short? How long do children on an average, take to complete the Third and Fourth Books?

7. Should the books be printed on inferior paper, like the Irish School Books, to be sold at lower prices than at present?

8. What new books are wanted? Any other suggestions will be welcomed."

It will be seen from the foregoing circular, that efforts were made to obtain the opinions of Missionaries with a view to improvements.

The revised Series did meet with some measure of acceptance. Dr. G. H. Davis, Secretary of the Religious Tract Society, said of the First Book;—

"I have seen no similar school book among the vast variety I have been called to examine at all comparable to this."

Mr. R. Dunning, Lecturer on School Management, Home and

Colonial School Society, London, expressed the following opinion of the Series of Reading Books:—

"They are so well compiled as to subject matter, graduation, and the spirit in which they are written, that our teachers and students may consult them as models of Reading Books for all who are really Protestant and Evangelical in principle, Missionary in principle, and have faith in the influence and duty of early training in the truths as well as the precepts of the Gospel."

While there are about a dozen Missionaries in Bengal and a few in other parts of India who do not use the publications of the C. V. E. S., they have been introduced, more or less, into their schools of about twenty Missionary Societies.

The Series of the C. V. E. S. is thoroughly revised periodically The recent Education Act has given a great impulse to the production of School Books in England. It is proposed (D. V.) to examine them carefully, to ascertain what improvements they would suggest. Any hints from Missionaries in India, will be gladly received.

The article in the *C. M. Intelligencer* has the following: "We cannot help hoping that by wise management, publications could be prepared which, from their undoubted merits, could find admission even into Government schools, and help to elevate the tone of the teaching there." Such a proposal quite accords with the theory that secular Readers should be employed in Mission schools. It was urged upon the C. V. E. S. more than ten years ago by the first Madras Director of Public Instruction. It is feasible only by coming down to the Government principle of "religious neutrality." Natural religion may be taught; but every thing distinctively Christian must be excluded. To this the Committee of the C. V. E. S. will not consent.

The writer is sufficiently acquainted with the history of school books to know that they are, with very rare exceptions, a short-lived race. He is aware that his own term of service, already beyond the Indian average, must ere long come to an end, and all his labour will be "left to the man that shall be after him."

What is urged is, that the Readers used in Mission Schools should be pervaded with a Christian tone and be evangelistic in character. If some Missionaries consider that all existing books of the kind are defective, they should point out what they consider to be faulty. Mere general statements, such as that religious truth is introduced in a "mode not calculated to make a favourable impression on the native mind," are almost worthless. Specific instances must be mentioned. The Committees of Societies publishing school books will give the most attentive consideration to all such complaints. It is true that it is impos-

sible to please all parties. Some Missionaries kindly met in a large city of India to consider what changes should be made in the Series of the C. V. E. S. A minority urged certain alterations, which were rejected by the majority.

It is not likely that any religious Society in India would submit to exclude Christianity; but if a sufficient minority requested the publication of other books somewhat different in character from those already in use, this would doubtless be complied with.

The only "protection" the writer claims in Mission Schools is that the books used be distinctively Christian and evangelistic. Tract Societies, Missions and private individuals, are all welcome to publish. At the same time, it is desirable that books offered to the public should be freely criticized. There are school books issued which show that the writers were ignorant of the first principles of eduction, e. g. teaching the political geography of a country before giving its physical features.

## APPEAL TO THE CHURCH MISSIONARY SOCIETY.

It will be seen from the foregoing remarks that the writer has not limited himself to the consideration of the points noticed in the *Church Missionary Intelligencer*. He has taken the opportunity of discussing Education as a Missionary Agency under various aspects. It is hoped that more interest has thus been given to the investigation.

The writer would conclude by earnestly soliciting from the Committee of the Church Missionary Society an expression of opinion on one or two important points. He believes that the views he has endeavoured to set forth are in unison with those of the great bulk of Indian Missionaries. Still, if it can be shown that they are also entertained by the Home Committee of the Church Missionary Society, they would carry much additional weight.

As already stated, the main question at issue is the following:—

In Mission Schools, Should education be pervaded, as far as possible, with Christian truth throughout all its teaching *in addition* to direct religious instruction?

Or, Should Christian teaching be limited to the direct inculcation of religious truth, while secular books are used for reading, geography and history?

The Society with which the writer is connected has expressed the following sentiments:—

"All must feel who have considered the subject that India wants fully equipped Christian Schools; the Bible for their foundation, taught by well-trained Christian teachers and supplemented by school books leavened with Divine truth. No half measures will do. It is not enough to say, we have the Bible in our schools where school books and reading books are adopted, from which all Christian allusions,

have been carefully eliminated, and the great majority of the teachers are non-Christians."*

It is evident, however, that a young Society whose operations are on a small scale, will have little influence compared with the long-established Missionary Societies, supported by the leading sections of the Christian Church.

It is the more necessary that the Church Missionary Society should unmistakeably make known its policy, as its principal organ has stated that so long as Missionaries "can daily teach Scripture and inculcate religious dogmas in their schools, there does not seem a need of being too curious or critical in spelling and first reading books."

In addition to the above general principle, it is desirable that opinions should be expressed on one or two classes of books.

It is probably unnecessary to ask the Committee whether they consider the books of Bidyasagar, already described (pp. 29-37) suitable for Mission Schools; but an opinion is earnestly solicited, respecting Government Reading Books.

As already explained, the Government Educational System is based on the principle of "perfect religious neutrality." Every "Christian allusion" is carefully "weeded" from the Government Readers. There are treatises on Arithmetic, Grammar, &c. to which the rule does not apply, as they do not deal with religious or moral truth. The reference is to the *Reading* Books, in which either all Christian allusions have been struck out, or lessons *purposely* selected in which they do not occur.

The question is, *Should books prepared on such a principle be considered fit for use in Mission Schools* ?

The authority for the existence of Missionary Societies is the command of Christ, "Go ye into all the world and preach the Gospel to every creature." The encouragement is the promise, "Lo, I am with you always, even unto the end of the world." With regard to the spirit which should animate Missionaries, it was well said at the Liverpool Conference, we want "men of one idea, one aim, one object; like the great Apostle of the Gentiles, counting all things but loss for the excellency of the knowledge of Christ; determined not to know anything save Jesus Christ and him crucified; loving Christ, living Christ, ready and willing, if need be, to die for Christ." It does seem most inconsistent with this spirit, and dishonouring to Him whose commission they bear, for Missionaries to use books from which their great Master's name has been *deliberately* excluded.

Can the Divine blessing be expected to attend schools where such *Reading* Books are used?

Missionary Committees are stewards of the liberality of persons

* Occasional Paper.

at home interested in the progress of the Gospel. To some extent, they are bound to consult their wishes in the disposal of funds. Can it be said that the home supporters of any Society would approve of the use of books of the character above-mentioned in Mission Schools? Their Christian instincts would revolt at the very idea.

The Church Missionary Society sent out the following resolution to its Madras Committee:—

"That in the choice of school books, it is important to use such as have a Christian tendency, in preference to those from which all Christian truth has been carefully eliminated."†

It seems to the writer that the Church Missionary Committee should go beyond the above, and declare their *distinct disapproval* of the use of books "from which all Christian truth has been carefully eliminated." Nothing less will satisfy the supporters of the Society at home when they fully understand the state of the case.

The writer gladly admits that there are whole Missions, as well as a majority of individual Missionaries, that have maintained intact the Christian character of the education imparted in their schools. This statement should be carefully borne in mind throughout all the remarks in this Letter. Still, as Government Reading Books are already used in *some* Mission Schools with Christian teachers, and as their use threatens to become every year more general from a desire to please Government Inspectors, it is a point of considerable importance to prevent their introduction under such circumstances. It would do much to check the secularizing influences now at work in the case of schools under Christian teachers. The writer would be very thankful if so much could be gained.

The chief difficulty is where the teachers are non-Christian. It is allowed that such masters should not be allowed to *teach* Christian Reading Books in the sense of *explaining and enforcing* religious truth. But in the absence of Christian teachers, it seems to the writer that non-Christian teachers may be employed *simply to teach children to read* Christian books. If, however, the teachers are so hostile to Christianity that they cannot be trusted even so far, then the proper alternative, as a general rule, is to *close the schools.*

**Prospects of Missionary Education.**—The direct preaching of the Gospel rests upon the express command of our Lord. Whether men will "hear" or whether they will "forbear," the injunction remains. Other forms of Missionary labour have

* Proceedings of Conference, p. 234. † Madras Church Mission Record, July, 1872.

not the same infallible authority. Their employment must depend partly upon the results.

There are some thoughtful earnest men who stand in doubt respecting the future value of education as a Missionary agency. They fear that the secularising influences are so strong, that Mission Schools will become virtually Government Schools, with the addition of more or less religious instruction. Should such be the case, undoubtedly the supporters of Missions will gradually insist upon their being relinquished, and the funds devoted to direct evangelistic effort.

But it is hoped, that the above course will not be found necessary. It is doubtful, indeed, whether Missionary Institutions can hereafter possess the value they once had as evangelistic agencies. Still, it seems practicable, with God's blessing, to attain such a measure of success, as shall lead the Churches to maintain them in full efficiency. If this is to be the case, it seems to the writer that it can be secured only by the observance of Dr. Ewart's rule—making "*the conversion of sinners to God the chief aim, and all the other machinery of the school subordinate to this.*"

"Ganesa Sublime."

## Extracts from Government Schools Books.

*Worship of Ganesa.*

"We will continually praise and adore Ganesa, in whom Siva, who wears a chaplet of flowers plucked from the Atti tree, delights," See p. 7.

"O thou spotless gem, that possessest the face of a beautiful lofty elephant; milk, clarified honey, sugar and pulse, to thee will I offer: Bestow upon me the gift of the three kinds of Tamil (prose, poetic and dramatic) sanctioned by the assembly of the learned." p. 8.

*Muhammadanism.*

Muhammad is "The intercessor of people, the master of the day of judgment, the guiding teacher, and the lord of the last day." p. 9.

*When Lying is Lawful.*

"Ruler of men, while preventing the loss of life, in respect to a marriage, for the purpose of the preceptor's business, while in conversation with women, and when the whole property is going to be lost, one may speak a lie." p. 14.

*Trickery.*

Panchatantra, Part I. "The art of dissolving the friendship of two persons and creating enmity between them." Part III. "The art of conquering an enemy by means of an affected friendship." p. 16.

*For Special Circulation only.*

THE

# IDOLATROUS AND IMMORAL TEACHING

OF SOME

# Government and University Text-Books

IN

# INDIA.

---

BY

JOHN MURDOCH, LL.D.

---

MADRAS:
PRINTED BY CALEB FOSTER,
FOSTER PRESS, 23, RUNDALL'S ROAD, VEPERY.
1872.

## Note.

This Pamphlet is unfit for general circulation. One object is to bring to the notice of Government and gentlemen connected with Education, very objectionable passages contained in some books used in Schools and Colleges. Specimens are printed in full, because general statements previously made seem to have had little effect.

Much of the contents apppeared in a Letter addressed to Lord Napier, late Governor of Madras. Within a few days after it was received, his Lordship was suddenly summoned to Calcutta, and the question seems never to have been taken up. The Letter treated of several topics. By confining attention to one point, the object is more likely to be gained.

J. M.

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# IDOLATROUS AND IMMORAL TEACHING

IN

# INDIA.

PROGRESS OF GOVERNMENT EDUCATION IN INDIA.

India is the noblest trust ever committed to a civilized nation. It is impossible to justify many of the acts by which the country was gradually placed under British rule; it is admitted that selfish objects were the ruling motives in many cases. Still, the man must be blind who does not see a Providence overruling the whole.

One of the first blessings which England conferred on India was *Peace*. "During whole centuries," says Count Bjornstjerna, "the history of India presents one continual spectacle of murder and devastation. The bloody era terminates with the conquests of the English."

The *Education* of the people of India gradually attracted notice. The Calcutta Madrissa, or Muhammadan College, seems to have been the first educational institution founded by the British Government in India for the instruction of the natives. It was established in 1781 by Warren Hastings, who provided a building for it at his own expense. In 1791, the Sanskrit College at Benares was commenced, at the recommendation of Mr. Jonathan Duncan, to "endear our Government to the native Hindus, and to prove a nursery of the future doctors and expounders of Hindu law to assist European judges in its due administration." The scholars were to be examined four times a year in the presence of the Resident, "in all such parts of knowledge as are not held too sacred to be discussed in the presence of any but the Brahmans. The discipline of the College was to be "conformable in all respects to the Dharma Shastra in the chapter on Education."*

* Kerr's Review of Public Instruction in the Bengal Presidency, p. 135.

On the renewal of the East India Company's Charter in 1813, the following clause was inserted:—

"A sum of not less than a lakh of Rupees (£10,000) in each year shall be set apart and applied to the revival and improvement of literature and the encouragement of the learned natives of India and for the introduction and promotion of a knowledge of the sciences among the inhabitants of the British territories in India."

No steps, however, were taken by the Indian Government for ten years to carry out this measure, and the money was left to accumulate.

In July 1823, the Governor General in Council resolved, that,

"There should be constituted a General Committee of Public Instruction, for the purpose of ascertaining the state of public education, and of the public institutions designed for its promotion, and of considering, and from time to time submitting to Government, the suggestion of such measures as it may appear expedient to adopt with a view to the better instruction of the people, to the introduction among them of useful knowledge, and to the improvement of their moral character."

In 1826, Sir Thomas Munro established a similar Board of Public Instruction for the Madras Presidency. The Bombay Board of Education was constituted in 1840.

Until 1835, the Bengal Committee of Public Instruction was mainly in the hands of orientalists, the study of Sanskrit and Arabic receiving special attention. "The medium of instruction," says Macaulay, "was oriental, the whole scope of the instruction was oriental, designed to conciliate old prejudices, and to propagate old ideas." Dr. Duff's Institution in Calcutta, commenced in 1830, had given a great impulse to the study of English. His views were held by the late Lord Macaulay and Sir Charles Trevelyan. Macaulay, in a scathing minute, exposed the absurdity of teaching at the public expense, "Medical doctrines that would disgrace an English farrier,—Astronomy, which would move laughter in girls at an English boarding school,—History, abounding with kings thirty feet high, and reigns thirty thousand years long,—and Geography, made up of seas of treacle and seas of butter." Soon afterwards, Lord William Bentinck issued the following order:—

"His Lordship in Council is of opinion that the great object of the British Government ought to be the promotion of European literature

and science amongst the Natives of India, and that all the funds appropriated for the purposes of education would be best employed on English education alone."

Macaulay subsequently explained that the General Committee in "advocating English as the best medium of instruction, had in view those classes only of the community who had means and leisure for obtaining a thorough education." "When the object is merely an elementary education, it may be most easily imparted to the natives in their own language."*

Education spread gradually till 1854, when the Government Schools in Bengal, the North-West Provinces, Madras, and Bombay contained about 40,000 pupils, and the total annual grant for education in all India was £98,721.†

The Educational Despatch of Sir Charles Wood in 1854 may be called the Magna Charta of Government Education in India. The plans proposed were most comprehensive, and, in many respects, characterized by the most enlightened spirit.

The Indian Government entered heartily into the views of the Despatch, and even during "troublous times" endeavoured to carry out its provisions. The progress made will be seen from the following statement, showing the number of schools and colleges aided or maintained by Government in British India:—

| Year. | No. of Schools. | No. of Pupils. | Expended by Government. | Total Expenditure. |
|---|---|---|---|---|
| 1860 | 13,550 | 306,506 | £ 233,444 | £ 315,372 |
| 1870 | 37,064 | 1,096,028 | 622,575 | 1,210,077 |

### Moral Character of Government Education.

The zeal of the Government of India for the promotion of education is gladly acknowledged. It is, however, an important question, what is the religious and moral character of the education imparted in Government Schools? The Educational Despatch of 1854 professed to seek the moral improvement of the people. The following are two of its earliest paragraphs:—

2. "Among many subjects of importance, none can have a stronger claim to our attention than that of education. It is one of our most sacred duties to be the means, as far as in us lies, of conferring upon the

* Kerr's Review of Public Instruction in the Bengal Presidency, p. 9.

† Howell's Note in the State of Education in India during 1866-67, p. 3

natives of India those vast moral and material blessings which flow from the general diffusion of useful knowledge, and which India may, under Providence, derive from her connexion with England. For although British influence has already, in many remarkable instances, been applied with great energy and success to uproot demoralizing practices, and even crimes of a deeper dye, which for ages had prevailed among the natives of India, the good results of those efforts must, in order to be permanent, possess the further sanction of a general sympathy in the native mind which the advance of education alone can secure.

3. "We have, moreover, always looked upon the encouragement of education, as peculiarly important, because calculated 'not only to produce a higher degree of intellectual fitness, but to raise the moral character of those who partake of its advantages, and so to supply you with servants to whose probity you may, with increased confidence, commit offices of trust' in India, where the well-being of the people is so intimately connected with the truthfulness and ability of officers of every grade in all Departments of the State."

It must be admitted that while the Despatch allowed the great importance of raising the "moral character" of the pupils in Government Schools, the scheme of instruction was to be purely secular.

84. "Considerable misapprehension appears to exist as to our views with respect to religious instruction in the Government Institutions. Those institutions were founded for the benefit of the whole population of India; and, in order to effect their object, it was, and is, indispensable that the education conveyed in them should be exclusively secular."

The religious difficulty was met, to some extent, by the Grant-in-Aid system, to which the Despatch gave great prominence.

So far as Government Schools are concerned, the avowed principle is "PERFECT RELIGIOUS NEUTRALITY." The object of the following pages is to inquire whether this principle has been thoroughly carried out, and whether the education communicated in Government Schools and Colleges is calculated, in every respect, to "raise the moral character" of the pupils.

DISTINCTION BETWEEN GOVERNMENT AND UNIVERSITY TEXT-BOOKS.

Government is pledged to "perfect religious neutrality." The employment of Christian ministers as Government professors is strictly forbidden.* The Universities are, to a large extent, independent bodies. The Senates include Missionaries among their

members. Universities have therefore more freedom in the choice of their text-books.

There is a further distinction between school books for junior classes and University text-books. What may be injurious in the one case, may be innocuous in the other. A tendency to idolatry is characteristic of Hindus. Children come to school trained to worship idols. If idolatry is taught in *school* books, the effect is injurious—promoting idol worship. When young men are in Government *College* classes, the general tendency is, not to idolatry, but to despise all religions. If an under-graduate of any intelligence meets with the inculcation of idolatry, he is inclined rather to ridicule the folly of the writer than to comply with his advice.

On the other hand, passages calculated to arouse sensual passions, while injurious at all times, are specially dangerous to young men.

## BREACHES OF "PERFECT RELIGIOUS NEUTRALITY."

The object of this pamphlet is not to discuss the propriety of the principle on which Government Education is founded. It is regarded as a very perilous experiment by many thoughtful men, deeply interested in the welfare of India. But the question now raised is, Has the pledge of "perfect religious neutrality" been violated in any cases?

### Exclusion of Christianity.

It must be admitted that in one respect "perfect religious neutrality" has been thoroughly observed—*Christianity* has been carefully excluded from all school books published by Government.

When the late Mr. Howard was Director of Public Instruction, Bombay, it was proposed that "a complete series of English school books should be produced expressly for the use of Indian boys, from which every Christian allusion might be effectually weeded."†

Mr. Howard afterwards published several Reading Books on the following principle, stated on the wrapper:—

"No sectarian allusions have been admitted into the series; but European morality is inculcated, and the truths of Natural Theology are assumed."

The following is an example of "perfect religious neutrality":—

* No similar restriction, however, seems to refer to Muhammadans and Hindus.
† Report for 1858-59.

"The Hindoos believe that their ancient laws were made by a sage named Manu. The Parsees obey the rules of Zoroaster. The Chinese honour Confucius beyond all legislators. The Hebrews are governed by the law of Moses which is also held in reverence by Christians. All these legislators lived thousands of years ago, but their eras are not exactly known."*

Manu, Zoroaster, Confucius, and Moses, are all classed together, and the eras at which they lived are regarded as equally uncertain.

In selecting both prose and poetical extracts from English writers, great care has been taken to exclude those containing allusions to Christianity. However, a few poems have been introduced, in which they occur in the original. The verses have either been omitted or altered.

Mr. Howard's "First Book of Poetry" commences with two hymns by Watts. In the first, "How doth the little busy bee," the third stanza is altered as follows:—

*Original.*

For Satan finds some mischief still
For idle hands to do.

*Bombay Edition.*

For idle hands some mischief still
Will ever find to do.

The second poem in Mr. Howard's collection is, "Whatever brawls disturb the street." Three verses are omitted. The following change is made in the last verse:—

*Original.*

Pardon, O Lord, our childish rage.

*Bombay Edition.*

Pardon, O God, our childish rage.

Two volumes of "Selections in English Poetry" have been printed for the Madras Director of Public Instruction. Among the authors are Isaac Watts, Cowper, James Montgomery, and Keble. The name of our Lord does not occur in the whole two volumes. The word "Christian" is retained in "The Mariner's Hymn," as it could not well be altered. At pp. 7, 9, 12, 19, 54, verses are omitted. The following changes are also made:—

*Original.*

"What Solomon had said."

* Second Book, Part II., p. 27.

*Madras Edition.*

"What the wise man had said," p. 54.

*Original.*

"From that young Christian's life."

*Madras Edition.*

"From that young soldier's life," p. 56.

*Original.*

"Give me, O Lord, thy early grace,
Nor let my soul complain."

*Madras Edition.*

"If God will give me early grace
So I may ne'er complain," p. 26.

It will be seen from the foregoing specimens that "Christian allusions" have been "effectually weeded" from Government School Books. It is true that whole books of "The Task" are occasionally prescribed by the Universities as well as poems of Byron; the Paradise Lost as well as the Ramayana. Important distinctions have already been pointed out. The books are *not printed by Government,* and they are *read by a different class of students.*

TEACHING OF IDOLATRY.

As a rule, the *English* School Books published by Government are good as far as they go. The same remark applies to many of the *vernacular* books. It must not be supposed that the exceptionable passages which will be quoted are *average* specimens. Such is by no means the case. The object of the pamphlet is simply to show the need of expurgation.

As there are Government School Books in about fourteen Indian languages, the writer has found it impossible to collect information about so many. The extracts given are only from two or three languages, translations from which can be obtained with greater facility.

*The Worship of Ganesa.*

Ganesa, the Hindu god of wisdom, is the patron of school boys. If duly worshipped with offerings, he will grant success in study. The "Tamil Minor Poets," published by the Madras Director of Public Instruction, contain six invocations to him:—

"We will continually praise and adore Ganesa, in whom Siva, who wears a chaplet of flowers plucked from the Atti tree, delights." P. 3.

"Let us worship and praise continually the two feet of the Son of

the King who wears a garland of flowers from the cassia tree." P. 9.

"Let us wear as a diadem the beautiful lotus-like feet of the five handed glorious Being, to whom the mystic prayer Om is addressed." P. 14.

"Whoever, with an offering of flowers, adores without fail the feet of that Being whose body is as red as coral, and who has an elephant's trunk, obtains power of language, good understanding, and health of body, together with the favour of the red-lotus-seated goddess (Saraswati)." P. 21.

"O thou spotless gem, that possessest the face of a beautiful lofty elephant: milk, clarified honey, sugar and pulse, to thee will I offer: Bestow upon me the gift of the three kinds of Tamil (prose, poetic and dramatic) sanctioned by the Sangam, (the assembly of the learned). P. 28.

"Worship the feet of Ganesa, whose head is adorned with glittering matted hair, formed into a crown: you will then have his favour so as to easily understand and get by heart the forty stanzas of the Nanneri." P. 37.

*The Worship of Vishnu.*

"Serve Vishnu." p. 6.

*The Worship of Siva.*

"To those who meditate on Si-va-ya-na-ma (the name of Siva) there will be no suffering at any time. This is the way of overcoming the decree of destiny; this is true wisdom; but fate will be the cause of all other occurrences to men." p. 31.

*Sacred Ashes.**

"The forehead without sacred ashes is void of beauty."

PANTHEISM.

The Hindu gods, according to the Shastras themselves, were guilty of lying, theft, drunkenness, adultery, murder, and almost every conceivable crime. A missionary argues that such sinful beings cannot be divine. A Hindu regards this as a *non sequitur*. He quotes a proverb to the effect that "the mighty are not to be blamed." The gods are above all law, and can do as they please. The idea is probably taken from that of an old despot. The Hindu thinks that if *he* is God, he also can act as he likes without punishment. According to Vedantism, every man *is* God; but he does not acquire the benefits of this *till he knows it*. "Sin is properly *self-consciousness, i. e.*, the apprehension of one's self as different from God." "The soul and God are one *(jiva brahmaikyam)*. This is the scope of all Vedanta treatises. *Vedanta Sara*, § 15. Frequent references

* Rubbed on the forehead—a sign of a worshipper of Siva.

are made to the great sentence, *Tat twam*, viz., *That art thou*, or *Thou art God*,—and *Aham Brahma*, or *I am God*."*

The great object of Vedantic teaching is to enable a man to say *Aham Brahma*, I AM GOD! *If he retains a consciousness of this*, he may commit any crimes he pleases without sin. One of the Tamil standard works, *Kaivalliyanavanitam*, says :—

173. "If you do not lose the certainty: 'I am spirit,—all-perfect!' you may think and do what and how much you ever please; what matters it? Like the dream, after you have become conscious of your sleep, this all has the appearance of a lie. The shape of bliss is 'I.'" Graul's Translation.

This most horrible doctrine is taught in the following extract from a Madras Government School Book :—

"He will not make any distinction saying, 'This is good and this is bad,' 'I did this and he did that,' 'This is not and this is; but in his state of perfection, it will be true of him that he himself is that.'" i. e. God.†

## MUHAMMADANISM.

The Government edition of the Gulistan contains the following in the preface :—

"It is a saying of the prince of the universe, glory of creatures, mediator of both worlds, most immaculate of men, the last of the prophets, Mohammed Mostafa, upon whom and his be God's blessing and peace: accepted intercessor, and liberal-minded prophet, gracious, portly, smiling, and sealed."†

The preface to the Punjab Government edition of the Bostan contains the following :—Muhammad is,

"The intercessor of people, the master of the day of judgment, the guiding teacher, and the lord of the last day."

There is a general belief among Muhammadans that the Christian Scriptures have been abrogated. Several years ago, Sir William Muir published a work entitled, "The Testimony borne by the Coran to the Jewish and Christian Scriptures." The object was to show that there is "nowhere in the Coran any declaration of those Scriptures having been abrogated by God, or interpolated by man; that,

* Mitchell's Letters to Indian Youth, pp. 116 and 130.

† Tamil Minor Poets, p. 36.

‡ Ross's Translation, pp. 89, 90.

on the contrary, both were spoken of throughout the Coran in the highest terms of respect and reverence."*

How is it that so different an opinion now prevails? It partly arises from the teaching of the books studied in schools. In a Paper by C. J. Rodgers, Esq., of Umritsur, read at Allahabad, the following extract is given from the Bostan:—

"Before he (Muhammad) cast out Lát and Uzza,
The Pentateuch and Testament he cancelled."

Lát and Uzza were idols worshipped by the Arabs. The meaning of the verse is, that Muhammad thought the Christian Scriptures more mischievous than these idols, and devoted his earliest efforts to their abrogation.

### Fatalism and Transmigration.

The popular Hindu idea is that every man's fate is written on his head, and is unalterable. The sutures of the skull are supposed to be the writing of Brahma.

The effects of this belief are most injurious. In times of famine or pestilence, the people are tempted to lie down and die, instead of making efforts for their preservation. A Hindu commits murder and is sentenced to death. Instead of suffering from remorse, the prevailing idea with him is that it was written on his head that he was to commit such an act, and he must submit to the consequences. Muhammadans have much the same belief. Shere Ali said at his trial for the assassination of Lord Mayo, "*Whoever is killed is killed by the order of God.*"

The editor of the *Bombay Guardian* remarks:—

"We have heard a Brahmin murderer use the words italicised above. This doctrine of fate is believed extensively in this country, and under the influence of it men go forward in all manner of iniquity, persuading themselves that God is with them and they are not responsible. We see here of what unspeakable importance doctrine is." 2nd *March*, 1872.

The following examples of fatalistic teaching are from Madras Government School Books:—

"In this beautiful earth, those that are destined by fate to live long, who can destroy? or those that are destined to be destroyed, who can

* Preface, p. xi.

save? or those that are destined to live by begging, who can divert from that course?" *Nalvari*, Stanza, 13.

The "*Niti Sangrahamu*, or Telugu Compendium of Morals," has the following:—

"Man's act without the assistance of fate cannot obtain fruit; lord of the kings, if the seed does not help, can the mere soil become productive? it will only remain barren." p. 130.

The Tamil Minor Poets has the following:—

"O King! in accordance with the decree of Brahma, the lotus-seated, every person enjoys here the fruit of his actions of former birth: who could avoid the evils caused by his enemies, though all his neighbours were to help him against them? Can you shun the decree of Destiny?" *Nalvari*, Stanza, 30.

Transmigration and Fatalism are closely connected. Their influence is also very much the same. A belief in transmigration is practically subversive of the very important doctrine of the immortality of the soul. With a Christian it is, "Now or Never!" With the believer in numberless transmigrations, his conduct here is of comparatively little consequence. His future chances are countless.

The whole of the eighth chapter of the *Naladiyar* is on "Former Deeds," *i. e.*, actions in a former birth. The first stanza is as follows:—

"As a young calf when left loose among a number of cows, naturally seeketh out and attaches itself to its mother: so doth the act of a former state of existence seek out and attach itself to him who hath performed it."

The third stanza seems to inculcate the atheistic system of the Jains. Merit and demerit, without the intervention of a Creator, determine all things:—

3. "Is there any one who does not desire wealth? Not one. The enjoyments of each are proportioned to the deeds of former births: no one gave roundness to the wood-apple or blackness to the Kala berry."

*Cause of Leprosy.* The following novel theory is patronised by the Madras Educational Department:—

3. "Those who formerly, by reason of destiny, delighted themselves by eating crabs, breaking off their claws, shall in this life wander about as miserable lepers, their hands being deprived of their shell-like fingers." *Naladiyar*, Chap. xii.

*Cause of Beggary:*

"7. O thou King of the cool shore washed by the lakes, in whose waters the swans sport amid beautiful flowers, know that the reason why mendicants publicly ask alms with sorrowful mind is that in former births they committed deeds leading to such a state, "*Naladiyar*, Chap. X.

### Importance of Lucky Times.

Ignorant Hindus, all over India, instead of using their judgment in commencing undertakings, are guided by ignorant astrologers. A Madras Government School book thus encourages this idea:—

"Let no one undertake any work unless he does it at an auspicious time. If any one do so, he will be like the blind man who attempts to bring down a mango to the ground by throwing his staff at it. The person who does his work at a lucky time will have success." *Nalvari*, 4.

### Advantages of Widow Burning and Suicide.

The following extract is from the Tamil *Pancha Tantra*, published by the Madras Director of Public Instruction:—

*The Fowler and the Pigeons.*

"A fowler was wandering in a forest with his hunting implements. Suddenly a storm came on, and it rained heavily. The fowler, shivering with cold, stood under a tree and prayed as follows: 'O God! thou art my only protector.' Meanwhile, a male pigeon thus lamented the absence of his mate: 'My darling has not returned to-day. I wonder whether any one has caught her! On account of her absence, the place looks like a desert. A house without a wife resembles a burning ground: he only is happy who has a chaste and pleasing wife.'

"On hearing this, the female, who had been caught by the fowler and was confined in his cage, spoke sorrowfully thus: 'Those who sinned in a former birth are subjected to various kinds of trouble. Whatever calamity is destined to happen, will happen; that never fails. My love, this hunter has come to our house; we must afford him shelter from the cold. If a guest is not treated hospitably, he leaves his sin to the householder, and goes away with his merits. Hence, forgetting that he has caught your darling, you must assist him as much as you can.'

"The male pigeon, on hearing this, bade the fowler welcome, addressing him thus: 'Friend, look upon this house as your own; ask of me whatever you require.' The fowler complained of the cold. The male pigeon immediately brought fuel from the forest, made a fire, and told the

hunter to sit near it, adding, 'As I am now a bird on account of my evil deeds in a former birth, I have no food to place before you. But what is the advantage of living in this body which is liable to many troubles, and not profitable to others? It is better to satisfy your hunger with my flesh.' The male pigeon then voluntarily threw himself into the fire. On seeing this the fowler reflected thus: 'This pigeon has given itself up to a sinful man, like me. I eat animal food; I have not even dreamt of a compassionate mind. I who feed upon flesh to increase my flesh, must go to the infernal regions. The pigeon has taught me this. Henceforth, therefore, I shall suffer hunger, thirst, cold, and expose myself to the sun's rays. Thus I shall subdue my body, and become sinless.' After reflecting in this manner, he threw away all his hunting implements, and let the female pigeon escape. The female pigeon finding that her mate had given up his life for the sake of merit, also threw herself into the fire and died. She was at once changed into a celestial being, and went up to heaven with her lord. The fowler having seen all this, also threw himself into the fire, and obtained heaven." p. 103.

## IMMORAL TEACHING.

### Contempt for Women.

In the first Introductory Lecture ever delivered at the Calcutta Medical College by a Native, Professor Chuckerbutty said of the elevation of the women of India,

"Of all the great social problems to be solved in this country, this is undoubtedly the greatest. It is useless to hide from ourselves the fact that the degraded condition of the women of India is the foundation of numerous social evils."

Professor Wilson contrasts the Teutonic with the Hindu feeling regarding women. Of the Hindu tales he says, "The greater number of them turn upon the wickedness of women, the luxury, profligacy, treachery, the craft of the female sex." This applies equally to Muhammadans. Eastwick says of Sadi, "His notions of the female sex are in general not very laudatory, and his opinion on this head, seems to have strengthened as he grew in years."‡

A Tamil Government School Book has the following:—

"82. Though their husband be of surpassing beauty, youthful, powerful in song, of an aspect to ravish the eyes of maidens, and uniting truth with courtesy in his pleasing address; the heart of women will still be fixed on others." *Nitineri.*

‡ Preface to translation Gulistan, p. xi.

The following brief advice is given .—

"Do not listen to the words of women." *Attisudi*, 62.

The following extracts are from Johnson's translation of the Hitopadesha. The writer has not been able to compare the various Government editions to ascertain how far they have been expurgated :—

"122. If there is no place, if there is no opportunity, if there is no man to solicit, O Narada, does the chastity of woman appear.

"125. Neither shame, nor decorum, nor honesty, nor timidity; the want of a suitor is the sole cause of the chastity of a woman.

"117. The appetite of woman is said to be twofold, their intellect fourfold, their craftiness sixfold, and their desire eightfold."

The following is against the marriage of widows :—

"145. A harlot for a wife rather than a woman of good family remarried.

ENCOURAGEMENT OF TRICKERY.

There is perhaps no virtue which Europeans desire more that the people of India should possess than a *manly straight-forwardness*. While it is admitted that this is encouraged by many of the Government School Books, there are passages in others in which the morality does not rise higher than the code of Manu, and in which successful trickery is held up to admiration.

The "Niti Sangrahamu, or Telugu Compendium of Morals," has the following, showing that lying is lawful under certain circumstances :—

"Ruler of men, while averting the loss of life, in respect to a marriage, for the purpose of the preceptor's business, while in conversation with women, and when the whole property is going to be lost, one may speak a lie." p. 151.

The first apologue in Sadi's Gulistan has the following :—

"A peace-mingling falsehood is preferable to a mischief-stirring truth."

It is well known to be exceedingly difficult to get the real opinion of native Government Officers regarding Government measures. The following apologue, from Sadi's Gulistan, gives the oriental view of the subject :—

"The cabinet ministers of Nushirowan were debating an important affair of state; and each delivered his opinion according to the best of

his judgment. In like manner the king also delivered his sentiments; and Abu-Zarchamahr, the prime minister, accorded in opinion with him. The other ministers whispered him, saying; what did you see superior in the king's opinion, that you preferred it to the judgment of so many wise heads? He replied; because the event is doubtful; and the opinion of all rests in the pleasure of the most high God, whether it shall be right or wrong: accordingly it is safer to conform with the judgment of the king, because if it shall prove wrong, our obsequiousness to his rule shall secure us from his displeasure: 'To sport an opinion, contrary to the judgment of the king, were to wash our hands in our own blood: were he verily to say this day is night; it would behove us to reply, 'lo! there are the moon and seven stars.' "*

No prose work in Tamil has been more frequently prescribed by the Madras University than the *Panchatantra*. The Senate and the Director of Public Instruction will assert that it is taught simply for the excellence of the style. The native students know nothing whatever of this, and will rather be guided by the avowed purpose of the author. The work commences as follows:—

"There was formerly a city, by the name of Patalipuram, the residence of such as were rich in the acquisition of learning and wealth.

"There was in that city a Rajah, endued with every noble quality, whose name was Sutharisana. His heart being affected with the condition of his sons, who were unacquainted with books and lived like dunces, he began to consider thus:—

"What benefit is there in children who are neither learned nor virtuous? or of what use is the feeding of a buffalo that never gives milk?

"An unbecoming son is a discomfort to the family.

"Is there a great man to be found who shall, by the precepts of *Niti Sastra*,† be able to regenerate my sons, who are born to have merely a name and wander in the paths of error?

"Upon this enquiry, there stood up one, called Somasanma, well versed in the principles of Niti Sastra, who replied boasting:—'I will engage, that in the space of six months I will so lead them that they will surpass all the learned in the world: until that time be counting the number of the days.'

* Translation by Ross, p. 173.

† நீதி, Equity, righteousness, justness, justice. 2. Reasonableness, propriety. 3. Law. 4. Right conduct, morality, 5. Established customs. 6. Truth. Winslow's Tamil Dictionary, p. 182.

"Hearing this, Somasanma soon after took the princes home, and began to teach them the principles of Niti Sastra, in the form of *Panchatantra Katei*, like the juice pressed out of sugar-cane, boiled and crystalised into a lump.

"Attend O princes! said Somasanma, I will for your amusement relate some curious stories. 'What stories?' asked they. He replied, 'Those contained in *Panchatantra Katei*.' 'Please to explain to us,' they said, 'what Pancha-tantra is.' He replied it means five arts. Of these *Mitrapatham*, means the art of dissolving the friendship of two persons and creating enmity between them; *Sugirlapam*, means that of contracting friendships with equals and living peaceably with them; *Santi-Vikkrakam*, the art of conquering an enemy by means of an affected friendship; *Artanasam*, the art of losing a possession; and *Asambraikshya Kariatuvam*, the art of doing a thing with circumspection."

It will be seen that the book is intended, not only to teach what Professor Huxley calls "the English conception of Paradise—'namely, getting on;'"* but to expound the precepts of "Niti Sastra," and "regenerate" those who "wander in the paths of error." It is the Text-Book of Morals which the Madras Educational System offers instead of the New Testament.

The first part of the work shows how to get on by creating enmity between friends; the third, how to conquer an enemy by pretended friendship.

In Part III., the Prime Minister says :—

"The advices given by your ministers, being all founded on sentiments inculcated in the Shastras, are sound and worthy of acceptance. Although our enemy is more powerful than we, yet we should persuade him in such a manner as to make him have confidence in us, and then ruin him."

A series of stories then follows, exemplifying the above advice, and shewing its successful results. By such a publication a strange method is adopted of raising the "moral character" of the pupils in Government schools.

The Rev. Dr. Caldwell lately expressed the following opinion of the work in a letter to the Hon. A. J. Arbuthnot, C. S. I.:—

"The prose composition most commonly studied in the classes in which the Tamil Minor Poets is used is the Panchatantra. This is an

* Lay Sermons, , 62.

exceedingly clever, amusing book, but one which tends, I fear rather to lower than to raise the tone of morality prevalent in the country. I notice that a few objectionable expressions which are contained in the editions published independently by native printers, have been omitted in the edition published at the Public Instruction Press; but the book is so saturated throughout with a tricky morality that any effectual purgation or revision of it appears to me well nigh impossible."*

The Panchatantra is the original of the Hitopadesha. The Rev. Dr. Kay, formerly Principal of Bishop's College, Calcutta, says of the latter:—

"The celebrated Hitopadesha contains obscenities which are actually untranslatable.† Some value must be attached to pert sayings and fine maxims embodied in it,—but its pages are so defiled by tales of cunning artifices practised by debauchees—of husbands over-reached by lustful knaves, and, perhaps, to add zest for the reader's vicious taste, turned eye-witnesses of their own domestic disgrace—of a variety of human iniquities of which probably the reader had no idea before taking up the book; —we say, the work is so interspersed with the refined intrigues of adulterers and adulteresses—with pictures of self-stultified husbands—with the most libellous representations of the female character, that it might with much better reason (considering the ease with which evil impressions fix themselves on the mind) be called a text-book of *immorality*."‡

The following example of successful trickery, spiced with indecency, is from *Kathamanchari*, "Published by order of the Director of Public Instruction, Madras."

"A merchant and his wife crossed a river to go to a village. As the water was deep, the merchant's wife lifted up her dress, so that her thighs were exposed. A witty fellow, who crossed with them, seized hold of the woman's hand as soon as they reached the bank.

"'Why do you lay hold of my wife?' said the merchant. 'I am astonished to hear you call *my* wife *yours!*' said the other. After quarrelling for some time, they went to the king, and begged him to decide the case. The king asked which of them knew a secret mark on the woman's body. The merchant could not mention one; but the other said, 'She has a mole on her left thigh.' The king ordered the ladies of the palace to investigate this, and when it was found to be so, he gave the woman to the witty fellow, severely reprimanding the merchant.

* Proceedings of Madras Government.
† These have probably been expurgated in Government Editions.
‡ The Missionary, Vol. IV., pp. 98-99.

"The former then went to the king and said, 'I am a jester. I did not know how to introduce myself to you and receive a present. On the way, not knowing how I might display my cleverness to you, I did this.' The king was ashamed, and having asked pardon of the merchant, sent him away." Tale 57.

Englishmen pride themselves on their straight forwardness. It is most disgraceful that the British Government should print books and teach them in its schools, showing HOW TO OVERCOME BY DECEIT.

INDECENCY.

This is an exceedingly delicate subject. The following exposure of the present state of things may be censured by some; but it seems absolutely necessary to secure a reform. Appeals of a general character have little or no effect. Details must be given to produce an impression. The extracts are all from books published by Government or prescribed by the Indian Universities. Many of them are on sale at *the present moment* at the Government Book Depôts. In general, only one quotation is given from each book as a specimen.

The Hindus denounce unfaithfulness in a married *woman* as a great sin. The case, however, is considered different with regard to *men*. When the opinion of even the austere Cato on the subject of prostitution is remembered, it is not surprising that equally lax notions should prevail among the Hindus. The greatest Tamil epic poem, the *Chintamani*, has a glowing description of the houses of public women at the capital. Instead of being followed by the stern denunciations in the Proverbs of Solomon, the author, without a single condemnatory remark, passes on to another subject. And, indeed, *as a Hindu*, he could not well do otherwise. The dancing girls attached to the temples are styled "Handmaidens of God." Even heaven has its courtesans!

It is true that squandering money on prostitutes is condemned; but, in moderation, it does not seem to be forbidden. The *Nitineri*, published by the Madras Director of Public Instruction, has the following:—

"78. Without interruption to business; without ruining learning; without preventing charity; and without depriving us of youthful vigour; the enjoyment of the charms of those whose waist is as tender and narrow as the beautiful young stem of a flower, may be considered good."

The saying of the Roman emperor, *Perdidi diem !* is well known. One of the Text Books of the Madras University teaches an exclamation of a somewhat different character. A Tamil work, called Thirikadukam, was prescribed for the Matriculation Examination in 1871.* A native published an English translation of the work for the use of students. Stanza 44 is rendered as follows :—

"The day that has been passed away without guests; *the night that has rolled away without the embrace of gracefully adorned women;* the morning that has been spent without bestowing a gift upon the needy :— these three are sources of grief to the sensible."

The following extract is from *Vetala Charitram,* prescribed by the Madras University for the Malayalam Matriculation Examination in 1872 :—

"The frontal globes of elephants in rut will not compare with the round pot-like breasts of the woman who walks like a rutting elephant, which (breasts) look like golden pots for the worship of Kama (the god of lust).

When (we) see the arms of a gem-like loving woman, they resemble fetters made by Kama to bind lustful people.

If (you) see her lovely belly, fascinating loins and firm buttocks, (you) cannot but fall in love with (them).

An elephant's trunk will not compare with her thighs, which no man can see without lusting after." page 7. Lines 2—10.

A Tamil poem, the *Nala Venba,* the same tale as Nala and Damayanti, was prescribed for the Madras Matriculation Examination in 1866. The following translation of five verses appeared in the *Dinavartamani* of August 25th, 1866,—a Tamil newspaper edited by the then Registrar of the University :—

"167. He (NALAN) whose war lance may be compared to burning fire, and the maiden (DAMAYANTI) each pressing so close to the other's body as not to appear two bodies, became united like water with water.

"168. As her lance-like eyes wandered from her ear ornaments to the life of her husband, and thence to her tresses which were like dark clouds; folding her breasts which excelled the chessmen of conical shape, she urged war against the breast of him the bright rays of whose weapon could dispel even darkness, as her (lustful) desire increased.

"169. The river of lust which flowed from the virgin with soft

* Madras University Calendar, 1871-72, p. 77.

raven tresses who was engaged in this conflict, breaking its confines, overflowed in the field-like breast of the hero (NALAN) and there drying left a fragrance like that of the sandal mixture.

"170. The king who possessed elephants which inflicted death in the raging battle, joined himself to the maiden, while her breasts assumed a faded appearance, her cloud-like tresses were dishevelled, her red fish-like eyes sought her ears, and the bracelets on her beautiful hands rattled against each other.

"171. After their marriage ceremony had been concluded by his grasping the tender hands of his bride in his broad palm, while joy reigned over the whole earth, the maiden with the bright forehead and himself lived together for a long time."

Krishna is the most licentious of the Hindu gods. His history in Hindi, entitled, *Prem Sagar*, "The Ocean of Love," was prescribed for the Calcutta Entrance Examinations in 1872 and 1873—one-half each year.

The following extract is from the translation by Hollings:—

"With a view of quickly obtaining the fruit of their fasting, all the women of Bruj went one day to a very steep ghaut to bathe; and on arrival having taken off their clothes, and placed them on the bank, they went naked into the water. They began sporting about, and singing the praises of Huri.

"Shri Krishnu was also at this time pasturing cows, sitting under the shade of a fig tree. Having heard by chance the sound of their singing, he came silently to the spot, and having concealed himself began to look on. A sudden thought struck him, while he was looking on, and having stolen all their clothes, he climbed up a kudum tree, and placed them all in a bundle before him. In the meantime, the cowherdesses looking on the bank for their clothes could not find them. Being alarmed, they got up and began searching all round, and saying to each other, 'Not even a bird has come here; who can have taken away our clothes?' Just then a cowherdess saw Krishnu sitting, hid on a kudum tree, with a crown on his head, club in his hand, marked with saffron on the forehead, in a yellow silk dress, with a garland of flowers reaching to his feet, and preserving a strict silence, with a bundle of clothes before him. She called out, 'Behold him! who has stolen our hearts and our clothes, seated on a kudum tree with our bundles.' Hearing this, and seeing Krishnu, all the women were ashamed, sitting down in the water, joining their hands and bending their heads, they supplicated and entreated Krish-

nu, saying, 'O compassionate to the poor! beloved destroyer of our griefs! O Mohun; please give us our clothes.' Krishnu replied, 'By the oath of Nund, I will not give them thus; come out of the water one by one, and you shall obtain your clothes.'

"The women of Bruj said angrily, 'This is a pretty lesson you have learnt in telling us to come out of the water naked. We will go and tell this to your father and brother, and they will come and lay hold of you as a thief. And we will mention it also to Nund and Jusodha, who will teach you better. We are ashamed at what you have done; you have put an end to all recognition (acquaintance) between us.' On hearing this, Shri Krishnu Jee was enraged and said, 'You shall not have the clothes until you come and fetch them yourselves.' The cowherdesses were alarmed and said, 'O kind to the poor! it is you, who constantly keep us in remembrance, and who are the guardian of our good name; how shall we fetch them? It is for your sake, that we have offered up our vows, and bathed in the month of Mungsir.' Krishnu replied, 'If you have bathed with sincerity on my account in the month of Aghun, lay aside all bashfulness and deceit, and come and take your clothes.' When Shri Krishnu Chund had thus spoken, the cowherdesses on reflection began to say to each other, 'Let us go friend! let us mind what Krishnu says, because he knows all the secrets of our bodies and minds. Why should we be ashamed before him?' Having thus determined, acting according to what Shri Krishnu had said, and concealing their breasts and privities with their hands, all the women came out of the water, bowing their heads. When they stood opposite to Shri Krishnu on the bank; he said laughing, 'Now put your hands together, and come forward, and I will give you your clothes.' The cowherdesses said, 'Darling of Nund! why do you deceive us? we are plain, simple women of Bruj. We have been tricked, and all our mind and memory are gone. Is this the game you have determined upon playing, Huri? Whenever we think of this, we shall be ashamed; now do some thing for us, O lord of Bruj!' When they had thus spoken, and put their hands together, Shri Krishnu Chund Jee, giving them their clothes, and approaching them, said, 'Be not displeased at what has happened, because this is a lesson I have given you. The habitation of the god Varunu is in water; for this reason, if any one goes naked into the water, his character is entirely destroyed. Having been delighted at beholding the affection of your mind, I have told you this secret, now go home, and return in the month of Kartik to dance the circular dance with me."

Monier Williams says of the Hindu Epic poems, the Ramayana and the Mahabharata:—

"We must also make allowance for the difference in eastern manners; though, after conceding a wide margin in this direction, it must be confessed that the disregard of all delicacy in laying bare the most revolting particulars of certain ancient legends which we now and then encounter in the ancient Indian epics (especially in the Mahabharata) is a serious blot, and one which never disfigures the pages of Homer, notwithstanding his occasional freedom of expression."

The following is a specimen of the indecencies scattered over the Tamil Ramayana:—

"As soon as she (Sita) found that it was he (Rama) who was coming with the Muni, her —— enlarged within her beautiful garment." Karmuga Padalam, Stanza 62.

The following extract is from the Adiparvam of the Mahabharata, prescribed by the Madras University for the Matriculation Examination of December 1872:—

"The king agreed to the proposal and married Griji with the usual ceremony. One day, during the time of her pregnancy, he went to a jungle to hunt, intending to bring her good venison. He had to pass the night there in his tent, when the sweet fragrance of the flowers of the place and the pleasant moonlight had such an influence upon his frame that his thoughts ran after Griji and caused an *emissio semenis* during sleep. He got up immediately, preserved the fluid in a leaf and sent it to his wife by a hawk that was near him. The bird had scarce gone when it was encountered by a vulture, and let the leaf-cup drop into the river Jumna. Hearing this from the hawk, the king returned to his city with grief. Now a woman, who had been transformed by a curse into a fish, ate the seed in two parts. When she was fully pregnant the fish was caught by the fishermen who, observing that its belly was very big, brought it to their master King Dasa. He cut its belly open, and there were in it two children, one male and the other female. While he was looking steadily on them, the fish took the form of a woman and appearing in a car, spoke to him in the following manner: These children have sprung from the seed of Vasu. Brahma had sent me to the banks of the Jumna to pluck leaves and flowers for daily worship, but I returned late, having amused myself with the sight of the sporting fish. The deity was, therefore, very wroth and cursed me to become a fish. I asked him to let me know my future state. He said that my curse would be removed after I

had eaten the seed of king Vasu that would fall into the Jumna. That has come to pass to-day. So saying, she disappeared. Greatly amazed at this, Dasa brought the two children to Vasu, and related him all the above circumstances. The latter adopted the boy to himself and gave the girl back to the former. The boy was named Fish-king (Matcharajan) and was appointed General of the army, while the girl was called Matchagandi. She was freely allowed to run boats in the river Ganges. Now it happened one day, that Parasarar, grandson of Vasishta, the son of Brahma, observing the approach of the combination of the day and star in which he had intended to propagate the world, was coming down with speed towards a city. Finding that the river Jumna, which lay across his way, could not be crossed, being in full flood, he asked Matchagandi to take him to the other side of the river. But she told him to wait till such a number of people as would make a sufficient load for the boat should come. He being impatient, she took him as far as the middle of the river, when it was found that he could not reach the place of his destination before the star should come to its appointed position. He therefore asked the young girl to have connection with him. Upon her refusal, he gave her maturity and furnished her with sweet scents. Then after making a sand-bank in the river, and screening it from the outside with dark clouds, he went in to her."

*Muhammadan Books.*

The preceding extracts are from Hindu books. Muhammadan books are perhaps still worse, and prove a powerful stimulus to the licentiousness which, like a cancer, is eating into the vitals of the followers of Islam, and, to a large extent, neutralising every effort for their improvement.

The writings of some of the most renowned Muhammadan moralists, whose books are put into the hands of youths to teach them both elegance of style and correct conduct in life, along with some beautiful lessons, contain passages very demoralising in their tendency.

Eastwick says in the preface to his translation of Sadi's Gulistan:—

"The Gulistan of Sadi has attained a popularity in the East which perhaps has never been reached by any European work in this western world. The school boy lisps his first lesson on it; the man of learning quotes it; and a vast number of its expressions have become proverbial."*

* Mr. Kempson in his review of publications issued in the North-West Provinces during 1871, says that "In Persian, the chief demand is for the works of Sadi for tuitional purposes."

Eastwick's translation has been so expurgated that the work would appear to be, to a large extent, unobjectionable. But the original, in some cases, is very different. The character can be much better known from the translation by Ross, "from the Persian text of Gentius, as used in the East India Company's Colleges," printed in 1823, London, Richardson.

The following extract is from a letter written by a gentleman in charge of a Mission School in the Punjab :—

"When I spoke about expurgated editions of the Persian classics, I referred more especially to the Gulistan and Bostan, because they are read in all the Vernacular and Anglo-Vernacular Schools of North India by boys of all ages. There are other books read by advanced classes, for instance, Diwan-i-Hafiz and Diwan-i-Sadi, which are vile in the extreme; but they are not so pernicious as the Gulistan, simply because they are not read so much. Every boy that reads any thing at all aspires to read the Gulistan and Bostan. Passages might be culled from the Gulistan which would make your ears tingle to hear read. Yet Missionaries are, in a manner, obliged to put the book into the hands of boys from nine to sixteen years of age."

There is a Persian edition of the Gulistan, published by the Punjab Director of Public Instruction. There is a Hindustani edition, printed "under the Auspices of the Director of Public Instruction, Madras."

There are two Chapters of the Gulistan specially objectionable, *viz.*, Chap. V., "On Youth and Love," and Chap. VI., "On Imbecility and Old Age." The Punjab Director prints the complete work; but the above Chapters are omitted in the course of study laid down for Government Schools. The Madras University prescribes the whole of the Hindustani "Gulistan—Prose and Poetry" for the First Examination in Arts, 1872.*

The following extract is from Chapter VI. "On Imbecility and old Age."

*Apologue* 9.

"I have heard that, in these times, a weak old man took a fancy in his dotage to choose to himself a wife: he wedded a beautiful virgin of the name of Gawhar, or the pearl; and shut her up from the sight of men

* Madras University Calendar, 1872-73, p. 81.

like a gem in a casket; he made the usual display in celebrating his nuptials; but on the very first onset the old gentleman's staff went asleep; he drew his bow, but did not hit the target; for brocade can be stitched only with a steel needle. He set forth a complaint to his friends, and offered proof; that this impudent slut had dishonoured his house and family. Such contentions and strife blazed forth between the man and wife, that the flame reached the superintendent of the police and the cazi or judge, and made Sadi remark; after all this altercation and recrimination, in what is the damsel to blame; it is thy hand that shakes, and how canst thou bore a pearl?"

At page 266 of the Punjab edition of the Gulistan, the following occurs:—

"A beautiful face and brocaded garment,
Sandal-wood, colour, and odour and desire;
These should be the ornaments of women:
To man, *pennis et testes* are sufficient ornaments."*

Unnatural vice prevails among Muhammadans.† It is alluded to in several passages of the Gulistan, *e. g.* the opening apologue in Book V. "Sultan Mahmud, says Husan Memandi, kept several beautiful boys."

There are indecencies in some of the other Chapters of the Gulistan. Apologue 40, Chapter I., commences as follows:—

"They having brought a Chinese girl to a certain king whilst he was intoxicated, he wanted to have connection with her, but she refused compliance, at which he was so much enraged that he gave her to one of his negro slaves. This fellow's upper lip reached above his nostrils, and the lower one hung pendent on his breast; his countenance was such that the demon Sakreh would have fled from him in terror, and a fount of pitch distilled from his armpits. You would say that to the end of the world he will be regarded as the extremity of ugliness, the same as Joseph is looked upon as the standard of beauty. One of so detestable an aspect, that it is impossible to describe his ugliness, and from his armpits, good God defend us! the stench was like a corpse exposed to the sun in the

* The writer is indebted to C. J. Rodgers, Esq. for this extract.

† Hunter says of the students of the Government College in Calcutta for Muhammadans: "Not content with harbouring what Carlyle calls the unmentionable women, they sunk into those more horrible crimes against nature which Christianity has extirpated from Europe, but which lurk in every great city of India." *The Indian Musalmans, p.* 205.

The same applies to all Muhammadan countries: An Indian Musalman, in a letter to the *Lucknow Times*, says of Turkey: "Unnatural crimes prevail to an awful extent."

month of August. The negro, in the fury of his lust, violated her chastity."‡

Several years ago, the Director of Public Instruction for the North West Provinces made the following remarks on some University Text Books :—

"The Urdu subjects for the current year are not desirable books to place in the hands of students. The books I take exception to are the *Nasr-i-be-Nazir*, and *Fasanah-i-Ajaib*. To these may be added 'Selections from the Poets,' for the same examination, published by authority, on the subject of which I have been addressed by a gentleman recently in charge of a large private (affiliated) institution. He says (March 1864) 'Our head Maulvi told me that the book was so immoral and *khrab* (bad) in every way, that no respectable Muhammadan would allow his son to read it.' Yet the book must be digested for examination, whether moral or immoral." Report for 1863-64.

One of the books to which exception is taken in the above, *Nasr-i-be-Nazir* is down for the Madras B. A. Examination in 1873, and part of another, *Fisanah-i-Ajaib* for the B. A. Examination in 1875.

The *Shola-i-Tur*, a Muhammadan newspaper published at Cawnpore, complains of the immoral teaching of "The tale of the slave and maid-servant in verse in the *Sullam-ul-Adab*, beginning 'Verily I saw thee in a dream, as it were.' This tale is so obscene that teachers are ashamed to translate it literally to their pupils. Other objectionable pieces of a similar kind are to be met with in the book."*

The volume above-mentioned is sold at the Government Book Depôt, Lahore.

SUMMARY.

Sufficient evidence has been adduced to show that while "every Christian allusion" has been "effectually weeded" from *Government School* books, the worship of the principal gods of the Hindu pantheon has been inculcated; the pupils in Government schools have been taught that the Christian Scriptures have been abrogated by Muhammad, who is styled "Master of the day of Judgment," "The Lord of the last day;" every thing is said to be controlled by Fate, and consequently men are not responsible beings, although they must suffer the consequences.

* Selections from the Vernacular Newspapers, 27th January, 1872.
‡ Gladwin's Translation.

The moral teaching is, in some cases, most pernicious, giving libellous representations of the female character, justifying lying under certain circumstances, and holding up successful trickery to admiration. There are numerous passages of an obscene tendency, awakening impure thoughts, and proving incentives to vice.

## EXCUSES FOR IDOLATROUS AND IMMORAL TEACHING.

It is most lamentable that objectionable passages of the character quoted should have been studied in some Government Schools and Colleges from their first establishment to the present time. Some of these defences offered will next be noticed.

### Apologies for Idolatrous Teaching.

Many of the Natives of India are now sufficiently enlightened to see the folly of idolatry. Excuses made for it, not unfrequently, come from Europeans. The late Rammohun Roy said in the Preface to his "Abridgment of the Vedant:—

"I have observed, that both in their writings and conversation, many Europeans feel a wish to palliate, and soften the features of Hindoo idolatry; and are inclined to inculcate, that all objects of worship are considered by their votaries, as emblematical representations of the Supreme Divinity! If this were indeed the case, I might perhaps be led into some examination of the subject; but the truth is, the Hindoos of the present day, have no such views of the subject; but firmly believe in the real existence of innumerable gods and goddesses, who possess, in their own departments, full and independent power; and to propitiate them, and not the true God, are temples erected, and ceremonies performed. There can be no doubt, however, and it is my whole design to prove, that every rite has its derivation from the allegorical adoration of the true Deity; but, at the present day, all this is forgotten; and among many it is even heresy to mention it!"

Some of the allusions to Hindu idolatry by Europeans are so absurd, that they can do no harm. Thus Campbell in his "Pleasures of Hope" refers to "Ganesa sublime." Every Hindu knows that Ganesa (sublime!) is represented as a little pot-bellied man, notorious for his gluttony, with an elephant's head, riding on a rat. In the Tamil country, many of them, when school boys, were accustomed to repeat the following prayer to Ganesa:—

" O Ganapati! you who play clapping your hands,
You who in a crack can eat six cocoanuts,
A bushel and a half or more of bruised rice,
With sweetmeats all to match,
A hundred baskets of mangoes too;
Look down and bless me!"

Students able to understand "The Pleasures of Hope," will rather smile at the author's ignorance than be inclined to worship Ganesa.

The mischief is when Directors of Public Instruction put into the hands of boys in the *School* Classes books containing the direct inculcation of idolatry. In proof of this several quotations have been given. The last Report of the Acting Director of Public Instruction, Madras, contains the following:—

"Dr. Murdoch asserts that our pupils are taught to pray to Ganesa and to worship Siva and Vishnu, because Ganesa is invoked and Siva and Vishnu are treated as gods in the Hindu poems read by them. A poem written by a Hindu must necessarily contain allusions to Hindu mythology, and I am unable to see any essential difference between the passages quoted by Dr. Murdoch and such lines as

'Vos o clarissima mundi
Lumina, labentem cælo quæ ducitis annum,
Liber et alma Ceres,
Æneadum genetrix, hominum divumque voluptas,
Alma Venus.'

"Christian parents do not feel that they are recognizing the divinity of Bacchus, Ceres, and Venus, when they put Virgil and Lucretius into the hands of their sons."

The Acting Director is "unable to see any essential difference" between the two cases. There is an "essential difference" between a *living* lion and a *dead* one. An English parent would not object to his son going into a den of lions provided they were only *stuffed*! It would make an "essential difference" if the animals were *alive*. The shrines of Bacchus and Ceres have been deserted for a millennium and a half; Ganesa and Vishnu are gods which, at the present moment, have a hundred and fifty millions of worshippers.

The late Professor Monier Williams thus brought out the difference:—

"Much as the Homeric poems are still admired, no one in any part of the world now dreams of placing the slightest faith in their legends, so as to connect them with religious opinions and practices. But the wildest mythological inventions of the Indian epics are still closely interwoven with *present* faith. In fact, the capacity of an uneducated Hindu for believing the grossest absurdities, and accepting the most monstrous fictions as realities, is apparently unlimited."*

But the "essential difference" is more fully shewn by Dr. Duff in his Letter to Lord Auckland:—

"In Britain, both teachers and taught know and acknowledge that the religion of Saturn and Jupiter is not only a false, but a dead religion, wholly divested of the influence which it once exerted over the European mind; and that the writings which unfold its doctrines and its practices are possessed of no divine authority. In India, the religion of Brahma is still a *living* religion, fraught with malignant energy, and operating with undisputed sway on the understanding and the consciences of millions. There, too, the classics that are its repositories are studied, not as mere literary productions, but as *divine scriptures*; works that either issued directly from the mouth of Brahma at the time of the creation, or were subsequently written under divine inspiration of some kind. Every thing contained in them is regarded as sacred truth, every thing enjoined in them as sacred law, having the stamp and signature of divinity. And to make assurance doubly sure, they have been taught and expounded in the government institutions, to heathen youth, by Brahman or heathen priests; whose duty, and profession, and interest it is, to maintain their authority as imperative and supreme in science, law, morals, and religion. In circumstances so absolutely diverse, does it not seem to savour of something like impertinence to say, that the study of the Greek and Roman classics in Great Britain bears any analogy to the study of the Indian classics in seminaries established along the banks of the Ganges?" p. 17.

The Madras Director of Public Instruction urges that "The books are not used in Government Schools for the purpose of inculcating religious doctrines; they are studied in the same way as the works of Milton, Cowper, &c."†

* Indian Epic Poetry, p. 50.

† Letter to the Madras Government 4th June 1870.

Generalize this statement, and it means that the Director is not responsible for what *he* did not intend to teach. Take a case. When an Indian University prescribes a poem containing most indecent passages, the excuse may be offered that the selection was made solely on account of its literary merits. If, however, it is *calculated* to have an immoral effect, the Senate will be blamed notwithstanding this avowal.

By a parity of reasoning, if the teaching of certain books has a *tendency* to promote idolatry, Government will be held responsible.

The Tamil Minor Poets are read by boys who come to school with a firm belief in Ganesa. Books are put into their hands by the British Government in which they are told to worship Ganesa to make progress in their studies. The pupils naturally suppose that this advice is given to them in good faith, and, *pro tanto*, idolatry is encouraged.

The writer has heard the objection urged by a European, that the pupils are not taught any thing new; they were accustomed to worship Ganesa before. But the important difference is that idolatry now has the *imprimatur* of the British Government; formerly it was taught simply by Hindus. It is true that the children are accustomed to breathe an atmosphere saturated with idolatry. But surely there is on this account only the greater necessity that during a part of the day at least they should be free from this noxious taint.

It is melancholy that when the more enlightened of the people of India are striving to rise to a purer creed, the British Government should be employed, as it were, in checking the movement and rivetting the fetters of idolatry. If Englishmen disregard the honour of their God and pay no more heed to the Decalogue than to a bull of Pio Nono, yet surely they are traitors to the cause of civilization when they pursue such a course.

The last objection is that "It is neither necessary nor expedient to cut out every word or phrase involving the religious ideas of the Hindus.

The conduct pursued is an illustration of the boasted "perfect religious neutrality" of the British Government in India. The Madras Director of Public Instruction thinks "it neither necessary

nor expedient to cut out every word or phrase involving the religious ideas of the Hindus." So far as the writer is aware, he has never done so in a single instance. Every inculcation of idolatry, every superstitious sentiment, has been retained. But it is a very different thing with regard to *Christianity*. The Bombay Director of Public Instruction, as already shown, prepared his Series on the principle that "every Christian allusion" should be "effectually weeded." Illustrations have been given of the mode in which Christian poetry has been "garbled" and "mutilated" both in the Bombay and Madras Presidencies. It seems as if any superstition may be taught in the Government Schools of India *except Christianity*.

It may be objected that there are Christian allusions in some of the English authors studied in Colleges. This is allowed; but it must be borne in mind that these have been *prescribed by the Universities*. There is an important distinction between Government School Books and University Text Books. Directors of Public Instruction have weeded every Christian allusion from the former; the latter were not published by them, and they had no power over them.

### Teaching of Fatalism.

The last Madras Public Instruction Report contains the following:—

"Dr. Murdoch also complains that fatalism is taught in our schools, because allusions to this subject are frequent in Hindu, and still more so in Mahomedan literature. Is there no idea of fate in the ancient tragedy of Greece, and has this ever been brought forward as a reason for placing the Greek drama under a ban?"

The writer of the above fails to see the "essential difference" between the two cases. The remarks of Dr. Duff with regard to Greek and Hindu mythology apply to fatalism, *mutatis mutandis*. Allusions to fate in Greek tragedy are perfectly harmless. No European student has the slightest belief in fatalism, whereas in India it is at the present moment exercising a most baneful influence upon Hindus and Muhammadans.

If the people of India are decimated by disease, largely the result of their living surrounded by filth or neglect of vaccination,

it is attributed to fate. A child allowed to grow up without any moral training, turns out badly. The parents, instead of blaming themselves, say it was so written on his forehead. Worst of all, fatalism is made the apology for nearly every murder that is committed. The excuse made by the assassin of Lord Mayo has already been quoted, "*Whoever is killed is killed by the order of God.*" An experienced Missionary, accustomed to visit prisoners, has borne testimony to the prevalence of the same opinion among Hindus.

It is most scandalous that such a detestible doctrine should be taught in Government Schools. It is a new version of "Killing, no murder."

## Excuses for Indecency.

Apologies have been made for the study of obscene Hindu and Muhammadan books on the ground that filthy passages are found in Juvenal and Ovid, read in England. English precedents may be adduced for almost every iniquity under the sun. Max Muller says,

"Never shall I forget the deep despondency of a Hindu convert, a real martyr to his faith, who had pictured to himself from the pages of the New Testament what a Christian country must be, and who when he came to Europe found everything so different from what he had imagined on his lonely meditations at Benares!"*

Every person acquainted with the former state of public schools at home, knows that the indecent passages in Latin poets had an injurious effect, and left a stain upon the mind which lasted for life. Why should Indian youth be subjected to such a process? Were the results so beneficial? But there is a change for the better in England. In the introduction to a recent edition of Juvenal, by Simcox, the following passage occurs:—

"Three Satires have been altogether omitted as not required in the Oxford examinations, which proceed on the creditable hypothesis, that all candidates for a pass or honours either possess or cultivate the temper to which such reading is as painful as it ought to be."

Parkes says in his "Practical Hygiene":—

"The minds of the young are often but too soon awakened to such matters, and obscene companions or books have lighted up in many a

* Preface to "Chips from a German Workshop," p. xxvi.

youthful heart, that *feu d'enfer* which is more dangerous to many a man than the sharpest fire of the battle-field would be." p. 497.

If the British Government jealously excludes that book which contains the strongest denunciations against immorality, it is doubly bound to prohibit the use of books containing incentives to vice.

E. B. Powell, Esq., the Madras Director of Public Instruction, in a letter to Government, 4th June, 1870, admitted that "obscene and immoral passages ought to be expunged." The last Madras Public Instruction Report also recommends that the vernacular classics should be similarly expurgated. It is hoped that nothing further need be said on this point.

## COURSE PROPOSED.

It is easy to throw discredit upon a scheme by exaggerating it, and then denouncing it as impracticable. The writer does not propose to "cut out every word or phrase involving the religious ideas of the Hindus." Nor does he call "for the absolute exclusion from the course of all classical authors whose poems contain any of the objectionable passages."

All that the writer urges is that Hindu and Muhammadan books should be expurgated where necessary. In some cases only *Selections* should be made.

Dr. Duff says in his letter to Lord Auckland :—

"Did our space admit of it, we might here present the reader with extracts from them, the choicest works of Hindu Literature, which would demonstrate that in them are taught:—1*st. Things frivolous and useless.* 2*nd. False chronology and history.* 3*rd. False science.* 4*th. False civil and criminal law.* 5*th. False logic and metaphysics*; *and* 6*th. False morals and religion.*" p. 15.

A native newspaper recently complained of the folly of wasting time in the study of "exploded trash." The Ootacamund Missionary Conference passed the following resolution :—

"That no heathen books, taken in their integrity, are fit to be used in Mission Schools, and that no vigilance should be spared to keep them out, although judicious selections from some of them might be introduced with advantage." Report, p. 190.

Correct literary taste, as well as religious and moral reasons, requires that only selections should be made from native books. With

regard to *Tamil Poetry*, Dr. Caldwell says in his "Dravidian Comparative Grammar":—

"This is not the proper place for attempting to furnish the reader with an estimate of the intrinsic value of Dravidian poetry. Whilst an elevated thought, a natural, expressive description, a pithy, sententious maxim be met with, unfortunately elegance of style, or an affected, obscure brevity, has always been preferred to strength and truthfulness, and poetic fire has been quenched in an ocean of conceits.

"Nothing can exceed the refined elegance and 'linked sweetness' of many Tamil and Telugu poems; but lack of heart and purpose, and a substitution of sound for sense, is more or less characteristic of them all; and hence, whilst an anthology composed of well-selected extracts would please and surprise the English reader, every attempt to translate any Tamil or Telugu poem *in extenso*, into English, has proved to be a failure." pp. 88, 89.

The Madras Public Instruction Report for 1871-72 contains the following remarks:—

"All the literature of this Presidency is written in an artificial dialect, which is rarely, if ever mastered by the student, and which never has been, and never can be understood by the mass of the people. It is notorious that a young man who has taken his degree cannot take up and read at sight a vernacular poem which he has not previously studied, and that at the end of a few years or even months, he is actually unable to understand the very poems in which he has passed his examination..... I must confess that the study of vernacular literature as it now exists seems very analogous to compelling every boy in England to go through a graduated course of Anglo-Saxon Chronicles and Romances in Norman French. Such studies are curious and profitable to persons who have leisure and taste for them, but this is not the process to which we are indebted for the formation and growth of our English literature."

The above remarks give a correct idea of the case so far as language is concerned. False models are presented, the study of which tends to perpetuate the style. Some of the latest Tamil poems are as difficult as those written in the tenth century.

Professor M. Williams, comparing Greek and Indian Poetry, says:—

"Doubtless the gods of the Indian and Grecian epics preserve some traces of their common origin, resembling each other in various ways; interfering in human concerns, exhibiting human infirmities, taking part

in the battles of their favourite heroes, furnishing them with celestial arms, or interposing directly to protect them. But even in the Ramayana, where Hindu mythology may not be regarded as fully developed, the shape and operations of divine and semi-divine beings are generally suggestive of the monstrous, the frightful, the hideous, the incredible; the deeds of its heroes, who are themselves half-gods, transport the imagination into the region of the wildest chimæra; and a whole pantheon presents itself, teeming with grotesque and unwieldy symbols, with horrible creations, half-animals, half-gods, with man-eating ogres, many-headed giants and disgusting demons, to an extent which the refined and delicate sensibilities of the Greeks and Romans could not have tolerated."*

But although a good deal of Hindu literature may be characterised as fetid rubbish or offensive to sound taste, there is a residum containing beautiful thoughts, beautifully expressed, and even high moral sentiments. M. Williams says of the Ramayana:—

"In the first two portions of the work is little extravagance of fiction, but in the third the Indian poet mars the beauty of his descriptions by the wildest exaggeration and hyperbole."

The same objection applies to Persian literature. Eastwick says in the preface to his translation of Anvar-i-Suhaili:—

"The undeviating equipoise of the bi-propositional sentences and often times their length and intricacy; the hyperbole and sameness of metaphor; and the rudeness and unskilfulness of the plots of some of the stories cannot but be wearisome and repulsive to the better and simpler judgment of the west. Kings always sit on thrones stable as the firmament, rub the stars with their hands, have all other kings to serve them, and are most just, wise, valiant and beneficent. Ministers are invariably gifted with intellects which adorn the whole world, and are so sagacious that they can unravel all difficulties with a single thought. Mountains constantly race with the sun in height, all gardens are the envy of paradise, and every constellation in heaven is scared away by some furious tiger or lion upon earth. These absurdities are so prominent that they would probably induce the generality of readers to close the book with disgust. Those, however, who have patience enough to proceed with the perusal, will not fail to discover many beautiful thoughts, very striking and original ideas forcibly expressed."

The proper course in every respect is to *make Selections*. There

* Indian Epic Poetry, pp. 49, 50.

is an exquisite little volume by Griffiths, "Scenes from the Ramayana," which may be taken as specimen of what is suggested.

The plan proposed is by no means new. It has already been adopted to some extent. Bengali and Arabic "Selections" have been prepared for the Calcutta University by the Rev. K. M. Banerjea and the Director of Public Instruction, North-West Provinces. Selections from the Gulistan and Bostan have been printed by Government both in the North-West Provinces* and the Punjab. Complaints were probably made that young military officers were obliged to read filthy stories. Whether such be the case or not, it is certain that Lieut-Colonel W. N. Lees, late Principal of the Muhammadan College of Calcutta, published Selections from the Gulistan, Bostan and other works. The morals of native students in Government Colleges should be consulted as well as those of European military officers.

### Appointment of Committees.

The selection of books for Government Schools and Colleges should not be left to Hindus and Muhammadans, whose moral feelings have been deadened through contact with debasing systems. Brahmanised Englishmen are little better. Government should appoint Committees to examine books in each language, containing some members who would exclude improper passages. In most cases it is easily practicable to form such Committees.

### Principles of Selection.

It should be clearly understood that objectionable passages may be *omitted*, but nothing should be *altered*.

Every thing having an *immoral* tendency should be rigidly excluded from all classes of books. No considerations of literary merit should be deemed sufficient to justify their retention. The greater the beauty of diction, the greater the mischief. As already stated, it is not proposed to exclude the whole poems, but only the objectionable passages.

Besides expurgating what is *immoral*, the writer strongly urges that in books for the *school* course all inculcations of idolatry should be omitted. The reasons for this have already been stated.

* These seem, however, to be very little used. Copies purchased this year from the Government Book Depôt were printed about twelve years ago. The complete native editions are in almost universal use.

But for College Students, who have passed beyond the "mythological stage," this restriction does not seem to be required.

In most cases the objectionable passages can very easily be struck out. The invocations at the commencement are frequently the worst; but they can be omitted without interfering with the poems themselves. It is probable that, in some instances, the Tamil invocations are not by the real authors. Some of the best Tamil ethical poems are by Jains, who did not believe in popular Hinduism. Alterations were made in them by Vaishnavas and Saivas to suit their respective views.

The ascriptions of praise to Muhammad are chiefly found in the prefaces to works. In every respect it is desirable to omit them. As a rule they are bombastic and fulsome, as offensive to sound taste as they are to true religion. They have been omitted in editions published in the North-West Provinces.

In further proof of the necessity of carefully examining all Muhammadan books, the following extract may be given. Hunter, referring to the Calcutta Government College for Muhammadans, says:—

"During more than ninety years the Chapters on Holy War against the infidel have been the favourite studies of the place; and up to 1868 or 1869, I forget the exact date, examination questions were regularly given in the doctrine of Rebellion."*

For reasons already stated, passages inculcating *fatalism* should be omitted in books for *schools*. The morality must rise higher than that of Manu. No tampering with truth ought to be permitted. Successful trickery must not be held up to admiration. Contempt for women should not be fostered.

After omitting every thing objectionable on the above accounts, Indian literature, in most cases, will leave what is amply sufficient for educational purposes.

By calling the selections made the "Essence," or "Nectar," of the particular books, the people themselves will generally be quite satisfied. The more intelligent will even approve of the action of Government.

* The Indian Musalmans, p. 204.

It is very desirable that the expurgated editions should be printed in the best style, and sold at the lowest possible rates. No other editions should be allowed in Government Schools. The native presses would eventually reprint them.

## CONCLUDING APPEAL.

Any one who seriously reflects will shudder at the thought of tending to perpetuate, even in the slightest degree, the reign of idolatry in India. For a professedly Christian Government, intrusted by God with the control of this vast Empire, to countenance in any way the violation of the first and great commandment, is most reprehensible.

There are officers of the Indian Government with whom the above considerations weigh no more than the small dust of the balance. To them Jehovah and Jove, Christ and Krishna, are perfectly alike.

It is hoped, however, that different sentiments are entertained by others, with whom the responsibility mainly rests. Can it be supposed that our gracious Queen would consent that her Government in India should inculcate the worship of the obscene gods of the Hindu pantheon; teach that the Christian Scriptures have been abrogated by Muhammad, "Master of the day of judgment;" or introduce books calculated to pollute the minds of all by whom they are read? Her instincts as a Christian lady would revolt at the very idea, and sweep away the sophistries by which such proceedings are sought to be defended. May Her Majesty's representatives in India take the course which their Royal Mistress would approve, and no longer permit the influence of the British Government to be prostituted in support of idolatry, Muhammadanism, and immorality.

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